

Charitas.

IVSTITIA

CIA

Fides.

T Enchiridion militis chri-
stiani / whiche may be called in
englyshe, the hansom wea-
pon of a chrissten knyght /
replenished with ma-
ny goodly & godly
preceptes: made
by the sa-
mous
clerke Erasmus of Roo-
terdame, and newly
corrected and
imprim-
ted.

Cum priuilegio regali.

PRVDENCIA

SPES

Obedientia



Johan Wyddell.

¶ The booke speaketh.

To please all sortes of men I do not passe
To please the good & lerned is a fayre thyng
yea, and these bothe, were more than couenant was
And more than I loke for. who so the lernyng
Of Christ dothe sauour/ if he lyke well althynge
I seke no further/ Christe is myne Apollo
Onely strengthynge me to speake this that I do.

¶ The printer to the faythfull reder.

The mortall worlde, a felde is of batayle
Whiche is the cause þ' stryfe dothe neuer fayle
Agaynst man/ by warrynge of the fleshe
With the dyuell/ that alway fyghteth freshe
The spryite to oppresse by false enuy
The whiche conflycte is contynually
Durynge his lyfe/ and lyke to lese the felde.
But he be armed with weapon and shelde
Suche as behoueth to a christen knyght
Where god echone, by his Christ cholety ryght
Doole capitayne/ and his standarde to bere
who knoweth it not/ thā this wyll teche hym here
In his breuer/ poynarde/ or manuell
The loue weyng of hygh Emanuell
In geyng vs suche harneys of werre
Erasmus is the onely furbysher
Scouryng the harneys, cankred and aduste
Whiche neglygence had so soze fret with ruste
Than champpon receyue, as thynne by ryght
The manuell of the trewe christen knyght.

¶ Finis.



Epylle.

Crasmus Roterdame sendeth
gretynge to the reuerende father
in Christ (and lord) the lord
Paule Volsius the moſte
religyouſ abbot of the
monaſtery the
whiche is
comenly
called Hughes
courte.



Al be it moſte vertuous fa-
ther, that the lytell booke/
to the whiche I haue gy-
uen this name or tytyle En-
chiridion militis chriſtiani/
whiche many a day a go I
made for my ſelfe only / and for a certayne
frende of myne beyng vtterly vnlearned/
hath begon to myſlike and diſpleaſe me
the leſſe / for as moche as I do ſe that it
is allowed of you and other vertuous and
learned men ſuche as you be / of whome
(as ye are in dede endued with godly ler-
nyng / and alſo with learned godlyneſſe)
I knowe nothyng to be approued / but

a.ij.

Epytme.

that whiche is bothe holy and also clerke-
ly: yet it hath begon well nyghe also to
please & lyke me nowe/whan I se it (after
that it hath ben so often tymes printed)
yet styll to be desyred, and greatly called
for/ as if it were a newe werke made of
late: if so be the printers do not lye to flat-
ter me withall. But agayne there is an
other thyng whiche often tymes greueth
me in my mynde/ that a certayne wel ler-
ned frende of myne longe ago sayde, very
properly and sharply checkynge me/ that
there was more holynesse sene in the ly-
tell booke/ than in the hole authoure and
maker therof. In dede he spake these wo-
des in his testyng bourdyngly/ but wolde
to god he had not spoken so trewly, as he
bourded bytterly. And that greueth me
so moche the more bycause þe same thyng
hath chaunced to come lyke wyse to passe
in hym, for the chaungyng of whose ma-
ners principally I toke vpon me this la-
bour and trauayle/ for he also not onely
hath not withdrawen hym selfe from the
courte/ but is dayly moche deper drowned
therin than he was afore tyme/ for what
good purpose I can not tell/ but as he co-
fesseth hym selfe with moche great mys-
ery. And yet for all that I do not greatly
perie my frende/ bycause that peradventure

Trouble or ad-
ueritie corre-
cteth some.

Epistle.

aduersyte of fortune may teche hym ones
to repent hym selfe, and to amende/seyng
that he wolde not solow and do after my
counsaille and admonyctions. And verily
thoughe I, enforlynge me to the same
thyng and purpose/ haue ben turned and
tossed with so many chaunces and tem-
pestes/ that Ulixes a man lyuyng euer in
trouble (whiche Homer speketh of) myght
be couēted in comparyson to me euen Do-
lycrates/ whiche euer lyued in prosperite
without any maner trouble. I do not b-
tterly repente me of my labour/ seyng it
hath moued and prouoked so many vnto
the study of godly vertue: noz I my selfe
am not btterly to be blamed and rebuked
although my lyuyng be not in all poyntes
agreyng to myne owne preceptes and
cōsailles. It is some parte of godlynesse
whan one with all his herte desyret and
is wyllyng to be made good & vertuous:
noz suche a mynde so well in: endyng I
suppose is not to be caste away/ although
his purpose be not euer luckely perfour-
med. To this we ought to endeuor our
selfe all our lyfe longe/ and no doute but
by the reason that we so often tymes shal
attempt it/ ones at the laste we shal at-
tayne it. Also he hath dispatched a good
peece of a dourfull iourney whiche hath

fortunate
Polycrates.

Epylle.

lerned wel of the iourney the way. Therefore am I nothing moued with þ mockes of certayne psons which dispyse this lytle boke/as nothing erudite & clerkly/sayeng that it myght haue ben made of a chylde that lerned his A/b/c/bycause it entreateth nothyng of Dunces questyons: as though nothyng without those coude be done with lernynge. I do not care if it be not so quick, so it be godly: let it not make them instructe & redy to disputacyons in scholes/so that it make them apte to kepe Christes peace. Let it not be profytable or helpyng for þ disputacyon in diuynite/ so it make for a diuynne lyfe. For what good shulde it do to entreate of that thyng that euery man entremedleth with? Who hath not in handlyng questions of diuynite/ or what els do all our swarmes of scholmen? There be almost as many cōmentaries vpon the mayster of the sentēce as be names of diuynes. There is neyther measure nor nombꝛe of summularies/ whiche after the maner of potycaries myngle often tymes sondry thynges togyther/ and make of olde thyngs newe/ of newe thynges olde/ of one thyng many/ of many thynges one. Howe can it be that these great volumes iustructe vs to lyue well and after a christen maner/ whiche a man

Epytyle.

In all his lyfe can not haue layser ones to
loke ouer. In lyke maner as if a phisycien
shulde prescribe vnto hym that lyeth sicke
in patell of deth, to rede Iacobus de par-
tibus/ or suche other huge volumes/ say-
eng that there he shulde fynde remedy for
his disease: but in the meane tyme the pa-
cient dyeth/ wantynge presente remedy
wherwith he myght be holpen. In suche
a fygtyue lyfe it is necessary to haue a
redy medycyne at the hande. Howe ma-
ny volumes haue they made of resystuci-
on/ of confessyon/ of sclaunder/ and other
thynges innumerable? And though they
boulte and serche out by pecemeale euery
thyng by it selfe/ & so distyne euery thyng
as if they mistrusted all other mens wyt-
tes/ y^e as though they mistrusted ϕ good-
nesse & mercy of god/ whyles they do pre-
scribe how he ought to punyshe & rewarde
euery facte eyther good or badde: yet they
agre not amongst the selues/ nor yet som-
tymes do open the thing playnly/ if a man
wolde loke nere vpon it/ so moche dyuer-
syte bothe of wyttes and circumstaunces
is there. Moreover althoughe it were so
that they had determyned all thyngs well
and trewly / yet besydes this that they
handle and treat of these thynges after
a barbarous and vnplesaunt fassyon/

Epistle.

The great vo-
lumes.

The theology
appertayneith
to fewe men/
but the salua-
cion appertay
neth to all.

Those beno-
ted that of pur-
pose make the
faculty whiche
they pfeile ob-
scure & harde.

there is not one amongst a thousande
that can haue any layser to rede ouer these
volumes: Or who is able to beare aboute
with hym Secundam secunde/ the werke
of saynte Thomas? And yet there is no
man but he ought to vse a good lyfe/ to
the whiche Christe wolde that the waye
shulde be playne and open for euery man/
and that not by inextricable crokys of dis-
putacions/ not able to be resolued/ but by
a trewe and a sincere saythe & charyte not
fayned/ whom hope doth folowe whiche
is neuer asshamed. And fynally lette the
great doctours / whiche muste nedes be
but fewe in comparyson to al other men/
study & besy them selfe in those great vo-
lumes. And yet neuer the lesse the vnler-
ned and rude multytude whiche Christe
dyled for ought to be prouyded for: and he
hath taught a great porcyon of christyan
vertue whiche hath inflamed men vnto
the loue therof. The wyse kynge whan
he dyd teache his sonne trewe wysdome/
toke moche more payne in exhorting hym
thervnto, than in teachyng hym/ as who
shulde say that to loue wysdome were in a
maner to haue attayned it. It is a great
shame and rebuke bothe for lawyers & al-
so phisycions, that they haue of a set pur-
pose/ and for the nones/ made their arte

Epytyle.

and science full of difficulty / and harde to
be attayned or come by / to thentent that
bothe their gaynes and auantage myght
be the more plentyfull / & their glozy and
praple amonge the vnlearned people the
greater: but it is a moche more shamefull
thyng to do the same in the philosophy of
Christ. But rather cōtrary wise we ought
to endeuer our selues with all our streng-
thes to make it so easy as can be / & playne
to euery man. For let not this be our stu-
dy to apere learned our selues / but to alure
very many to a christen mans lyfe. Pre-
paracyon and ordynaunce is made nowe
for warre to be made agaynst the turkes /
whiche for what so euer purpose it is be-
gon / we ought to praye, not that it maye
turne to þ profyte of a fewe certayne per-
sons / but that it may be to þ comen & ge-
nerall pfyte of all men. But what thinke
you shulde come of it / if to suche of them
as shall be ouercomen (for I do not sup-
pose þ they shall all be kylled with wea-
pons) we shall lay the werkes of Occam /
Durandus / Duns / Gabriell / Aluacos / or
any such schole men, for thentent to bring
them in mynde to take Christes profession
vpon them? what shall they ymagyn and
thynke in their myndes (for surely eyn
they, though they be naught els, are men

The warre
agaynst the
turkes.

Epyllle.

**The dyscorde
amonge dyuyn-
nes.**

and haue wytt & reasone) Whan they shall
here those thorny & combrous inextricable
subtyll ymagynacions of instates/ of for-
malytes/ of quiddites/ of relacion: namely
whan they shall se these great doctours &
teachers of religyon & holynesse so farre
disagrecyng/ and of so sondry opinyons a-
monge them selfe þ often tymes they dis-
pute & reason so longe one with another/
vntyll they chaunge colour, & be pale/ and
reuple one another spytyng eche at other
and fynally dealyng buffettes & blowes
eche to other. Whan they shall se þ blacke
freses fyght & skolde for their Thomas/ &
than the gray freses matched with them,
defendyng on þ other partye their subtylle
and feruēt hote doctours/ which they call
seraphicos/ some spekyng as reals/ some
as nominals. Whan they shall also se the
thyng to be of so gret diffyculte þ they can
neuer discusse suffyciētly with what wor-
des they may speke of Christ: as though
one dyd deale or had to do with a way-
warde spyrit whiche he had reysed vp vn-
to his owne destructyon/ if he dyd sayle
neuer so lytle in the prescript wordes of cō-
iuryng/ & not rather with our moste mer-
cyfull sauour/ whiche desyrez nothyng
els of vs but a pure lyfe and a symple.
I beseeche the for the loue of god shew me

Epistle.

What shal we bring about with all these
rechenyngs / specially if our maners & our
lyfe be lyke to the proude doctryne & ler-
nyng? and if they shall se & well perceyue
our ambycion & despyousnesse of honoure
by our goygousnesse / more thā euer any
tyrāt dyd vse: our auaryce & couetousnesse
by our brybyng & pollyng / our lecherous-
nes by the despyling of maydens & wyues
our cruelnes by thoppzessions done of vs,
with what face oz how for shame shal we
offre to thē the doctryne of Christ whiche
is farre away cōtrary to all these thyngs.
The best way and most effectuell to ouer-
come & wyne the turkes / shulde be if they
shal pceyue þ̄ thyng which Christ taught
and expressed in his lyuing, to shyne in vs.
If they shal perceyue þ̄ we do not hyghly
gape for their empyres / do not desire their
golde and good / do not couet their posses-
syon / but that we seke nothyng els but
only their soules helth & the glory of god.
This is that right trewe & effectuous di-
uynite / the which in tyme passed subdued
vnto Christ arrogāt and proude phyloso-
phers / and also the myghty & inuincible
prynces. And if we thus do / than shal Christ
euer be present & helpe vs. For trewly it is
not mete nor cōuenient to declare our sel-
ues christen men by this p̄fese oz token / if

The lyfe vsed
amongest chris-
ten people.

with what ar-
ryle; y chiefly
the turkes ought
to be ouercom.

The parte of
christen man
is to saue and
not to dystroy

Epistle.

we kylle very many / but rather if we save
very many: not if we sende thousandes of he-
then people to hell / but if we make many
infydels faythful: not if we cruelly curse &
excomunycate the / but if we with deuout
prayers & with all our hertes desyre their
helth, & pray vnto god to sende the better
myndes. If this be not our entent it shall
soner come to passe & we shall degenerate
& turne in to turkes our selues / than that
we shall cause the to become christen men.
And although & chaunce of warre / whiche
is euer doutfull & vncertayne / shoulde fall
so luckely to vs & we had gotten the victo-
ry / so shoulde it be brought to passe that the
~~pope~~ ~~dampnyon~~ ~~& his cardynals~~ myght
be enlarged / but not the kyngdome of
Christe / whiche fynally flourisheth and is
in prosperyte / if faythe, loue, peace, & cha-
ryte be quicke and stronge. whiche thyng
I trust shall be brought to passe by & good
gouernaunce and prouisyon ~~of the pope~~
~~to the~~ tenth / vnlesse the great trouble
and rage of worldly besynesse plucke him
fro his very good purpose another waye.
Christ dothe professe to be primate & heed
hymselfe in the heuenly kyngdome / which
neuer dothe flourish but whan celestyall
things be aduaunced. For Christ dyd not
dye for this purpose, that goodes of the

The kyngdom
of Christe.

Epyſtle.

Woꝛlde/that rycheſſe/ that armure/ & the
reſt of ruſſyng faſſyon of þ̄ woꝛlde, ſhulde
be nowe in the handes & rule of certayne
pꝛeeſtes/ whiche thynges were wonte to
be in the handes of the gentiles/ oꝛ at the
leſt amongeſt lay pꝛinces/ not moche dif-
feryng from gentyles. But in my mynde
it were þ̄ beſt/ befoze we ſhulde tye with
them in batayle, to attempte them with
eppſtels and ſome lytell bookes: but with
what maner of eppſtels? Not with thꝛet-
nyng pꝛſtels, oꝛ with bokꝛ full of tyꝛāny/
but with thoſe whiche myght ſhewe fa-
therly charyte/ & reſemble the very herte
and mynde of Peter and Paule/ & whiche
ſhulde not onely pꝛetende and ſhewe out-
wardly the tytle of þ̄ apoſtels/ but which
alſo ſhuld ſauour and taſte of the effꝛacy
and ſtrength of the apoſtels. Not bycauſe
I do not knowe that all the trewe ſoun-
tayne and bayne of Chꝛiſtes philoſophy
is hydde in the goſpell and the eppſtels of
the apoſtels: But the ſtraunge maner of
phꝛaſe / and often tymes the troublous
ſpekynge of dyuers croked fygures & tro-
pes be of ſo great diffyculte/ that often ty-
mes we our ſelfe alſo muſte labour ryght
ſore, befoze we can perceyue them. Ther-
foze in myne oppinyon the beſt were that
ſome, bothe well lerned men and good of

The difficultie
of holy ſcriptu-
re.

Epytyle.

lyuing, shuld haue this offyce assyned and put vnto them/ to make a collectyon and to gather the some of Christys philosophy out of the pure fountayne of the gospel/ and the epytels and mooste approued interpreters / and so playnly, that yet it myght be clerkly & erudyte/ and so breuely, that it myght also be playne. Those thyngs whiche concerne faythe or byleue/ let them be contayned in a fewe artycles. Those also that appertayne to the manner of lyuynge, lette them be shewed and taught in fewe wordes / and that after suche fassyon, that they may perceyue the yoke of Christe to be pleasaunt and easy/ and not greuous and paynfull: so that they maye perceyue that they haue gotten fathers and not tyzantes/ feders, and not robbers, pyllers nor pollers/ & that they be called to their soule helthe/ and not compelled to seruytude. Andouted they also be men / neyther their hertes be of so harde yron or adamante/ but that they may be moltyfed and wonne with benefites and kyndnesse/ wherwith euen very wyld beestes be woren gentle and tame. And the mooste effectuous thyng is the trewe veryte of Christe. But lette the pope also comaunde them whome he appoynteth to this besynesse/ that they ne-

The breuenes
of Christes
doctryne

The turkes be
men.

Epytyle.

uer swaue nor go from the trewe patron
and example of **Christe**/ nor in any place
haue any respecte to the carnall affectes
and despres of men. And suche a thyng
my mynde was aboute to bringe to passe
as well as I coude/ whan I made this
booke of **Enchiridion**. I dyd se the co-
men people of christendome/ not onely in
effecte/ but also in opynions to be corrup-
ted. I consydered the moste parte of those
whiche professe the selues to be pastours
and doctours, to abuse the tytles of **Christ**
to their propre aduauntage. And yet wyll
I make no mencyon of those men, after
whose wyll and pleasure the worlde is
ruled and tourned vp and downe/ whose
byces though they be neuer so manifest/
a man maye scarfely ones wynche. And
in suche great deckeneisse, in suche great
troublous rufflyng of the worlde, in so
great dyuersyte of mens oppynions/ whys-
ther shulde we rather flye for socour than
to the very great and sure anker of **Chri-**
stes doctryne/ whiche is the gospels? who
beyng a good man in dede, dothe not se
and lamente this meruaylous corrupte
worlde? whan was there euer more tyran-
ny? whan dyd auaryce reigne more large-
ly, and lesse punysshed? whan were cery-
monyes at any tyme more in estymacion?

The corrupte
nes of the
worlde.

The sure
anker.

Epyllie.

Whan dyd our iniquyte so largely floure
With more lyberty? Whan was euer cha-
ryte so colde? What is brought/ What is
redde/ What is decreed or determynd, but
it tasteth and sauoureth of ambycion and
lucre? Oh howe infortunate were we if
Christe had not lefte some sparkes of his
doctryne vnto vs/ & as it were lyuely and
euerlastyng baynes of his godly mynde.
Hereto therfore we must enforce our selve
to know these sparkes/ leauyng the coles
of mens fantasyes. Let vs seke these bay-
nes vntyll we fynde freshe water whiche
springeth in to euerlastyng lyfe. We delue
and dygge the grounde meruaylously depe
for to plucke out rychesse/ whiche nouer-
sith byce. And shall we not labour than
the ryche erthe of Christe, to get out that
thyng whiche is our soules helth? There
was neuer no storme of byces that dyd so
ouercome and quenche the heate of cha-
ryte/ but it myght be restored agayne at
this fynynt stone. Christ is a stone/ but this
stone hath sparkes of celestyall fyre/ and
baynes of lyuely water. In tyme passed
Abraham in euery lande dyd dygge pytts
and holes/ serchynge in euery place the
baynes of lyuely water: but those same
being stopped by agayne by the phylisty-
ens with erthe/ Isaac and his seruauntes

In thynges
confused/ we
must haue re-
course to the
euangyles.

1. Corin. x.

Gene. xvi.

Gene. xxi.

Epistle.

dyd beine agayne/ and not beyng onely
content to restore the olde/dyd also make
newe. But than the phylistians dyd scorde
and chyd/ yet he dyd not cease from dyg-
ginge.

And in this our tyme we haue **The phile-
tyans of our
tyme.**
phylistians, whiche do preferre the naugh-
ty erth to the lyuely fountayns/euen those
whiche be worldly wyse/ and haue theyr
respect to erthly thinges: and wyng and
waste goddes doctryne and his gospel to
theyr carnall affections/makynge it serue
to theyr ambition/bolstryng vp therewith
theyr fylthy lucre & tyranny. And yf now
any Isaac or any of his family shoulde dyg
and fynde some trewe and pure bayne/by
and by theyr byable and crye agaynst hym:
perceyvinge ryght well that that bayne
shall hurte theyr aduantage/ shall hurte
theyr ambicion/ although it make neuer
so moche for the glory of Chyrist: strenght-
ways they cast in naughty erth/ and with
a corrupte interpretacyon, they stoppe by
the bayne/ and dryue awaye the dygger:
or at the leest they make it so muddy with
claye & fylthynesse: that who so euer drynke
heth therof, shall drinke vnto hym more
syme & naughtynesse, than he shall good
lycour. They wyll not haue those whiche **picre.ij.**
thurst & desire ryghtousnesse to drynke of
the pure lycour: but they bring them vnto

Epistle.

advised as it were clothes or myddes.
If we haue the rule & patrone of Christs
charite / to it we may apply & make mete
all other thynges ryght easely. But what
wyl ye do whan this rule dothe not agre
with those thynges / whiche hath be com-
munly vled, so many hondreth yerres: and
whiche be ordeyned and stablyshed by the
lawes of prynces: for this thyng chaiceth
very ofte. ye must not condempne that
thyng whiche prynces do, in executynge
theyr offyce / but agayne do not corrupte &
desyle the heuenly philosophy with mens
dedes. Let Christ contynue & abyde / as he
is in dede / a very centre or myddle poynte
vnmoued / hauyng certayne circles goyng
rounde aboute hym: moue not the marke
out of his owne place. Those whiche be
in the fyrst circle nexte to the centre (that
is to say nexte to Christ) as preestes / bps-
shops / cardynalles / popes / and suche, to
whome it belongeth to folowe the lambe
whether so euer he shall go / let them en-
brace & holde fast that moost pure parte / &
so farre forth as they may / let them comu-
nycate & plentuously gyue the same vnto
theyr nexte neyghbours. In the seconde
circle / let all temporall and ley prynces be /
whiche in keepyng warre & making lawes /
after a certeyn maner do seruyce to Christ

Christ is the
centre.

ij. Circles.

The fyrst of
men of the
Church.

The seconde
of prynces.

Epistle.

eyther whan with ryghtfull batayle they
driue away theyr ennemyes / & defende &
mayntayne the publyke peace, and tran-
quillite of the comune welth: or els whan
with punysshment accordyng to þe lawes/
they punyssh malefactours & euill doers.
And yet bycause they can not chose but of
necessite be occupied, and besyed in suche
thynges as be ioyned, with the most vyle
dregges & fylth of the erth / & with the be-
synesse of the worlde: it is ieopardous lest
they fall somwhat further of, fro þe centre
& marke / lest they make somtymes warre
for theyr owne pleasure / & not for the com-
mune welth: lest vnder þe pretext of iustyce
they vse cruelte vpon those, whome they
myght reforme with mercy: lest vnder the
tytle of lordshyp they pyll & poll those peo-
ple, whose goodes they ought to defende.
And moreouer, as Chryst lyke þe fountayne
of euerlastyng fyre / dothe drawe next vnto
hym the ordre of preestes / & maketh them
of lyke nature / that is to say / pure & cleane
from all corrupcyon of worldly dregges
and fylthynesse: So in lyke case, it is the
offyce of preestes / & specially of þe hyghest /
so moche as they can, to call & drawe vn-
to them those that be prynces, and haue
power and authorite. And yf it fortune at
any tyme, that warre do ryse sodeynly in

The offyce of
Sacerdotes.

Eppistle.

any place / let the bysshoppes endeuoure
them selues, so moche as in them is / ey-
ther to ende the streues and variaunces
without shedding of blode: or yf that can
not be brought to passe/by reason of the
great stormes of worldly besynesse/yet let
them so do, that as lytell blode as may be
be shedde/and that the warre may shortly
be brought to an ende. ¶ In tymes past
the bysshoppes authorite had place euen
in iuste punysshmentes / and hath gotten
dyuerse tymes (as saynt Augustyn playn-
ly in his eppistle dothe testyfy) the male-
factour from the handes of temporall iud-
ges. For some thynges there be so neces-
sary vnto the ordre of the comune welthe
that partly yet Chyriste dyd dissymule at
them / and partly he put them from hym /
and partly neyther approuynge nor disa-
lovyng them, dyd in a maner wyke and
loke besyde them. He wolde not knowe
the money of Cesar, nor the scripture vpo
it. The trybute he comaunded to be payde
yf it were due & dette / as though it lytell
pertayned to hym / so that god had his du-
ty. The woman taken and foude in adul-
tery, he neyther condempned, neyther open-
ly absolued / but onely dyd bydde her, that
she sholde no more do so. Of those whiche
were condempned of Pylate / whose blode

Augustyne.

what thynges
& how far forth
they pertayn
to the heedes
of the chyrche.

Epylle.

he entremynghed amongst theyr sacrefyces / he neyther sayd, it was well done, nor euill / but onely thretened euery man, that they sholde be punysshed with a lyke destruction, yf they dyd not amende.

More ouer, whan he was desyred to deuyde the enherytaunce bytwene þe two brethren / he playnly refused it, as an vnwoorthy thig, for him to gyue iudgemēt of such grosse maters / whiche dyd teche thynges heuenly. And also of the other parte, there be certeyn thynges whiche he openly abhorred / as þe couetous pharisees / the hypocrites / the proude ryche folkes / saying vnto them. Wo be vnto you. He neuer rebuked the apostles more sharplē than whan they wolde haue ben auēged / or whā they were ambycyous. Whan they asked hym, whether they sholde cōmaunde fyre to be sent downe frō heuen to burne vp the cite from whens they were shyt forth / he answered and sayd to them. ye knowe not of what spirit ye are. Whā Peter was about to call hym vnto þe worlde frō his passyon suffering / he called him an aduersary. Whā they cōtended about þe preeminēce, whiche of them sholde be þe best / how often & how many wayes doth he call them backe to a cōtrary mynde? And other thyngs there be whiche he teacheth and cōmaūderth openly

what thynges
chryste openly
rebuked.

what thynges
chryst teacheth
openly.

Eppile.

Princes lawes
or of the mean
sort of thynges

to be obserued: as not to resyst euyll / to do
good to thyne ennemyes / to vse mekenes
of mynde / and other lyke. These must be
departed in sonder / & euery of them set in
ordre in his owne place. Let vs not ther-
fore straght wayes make Chyriste an au-
ctour of all thynges whiche be done by
prynces & temporall offycers / nor defende
it (as we call it) to be done by gods lawe.
They deale & meddle with many thynges
whiche be lowe and grosse / not all togy-
der of the very purenes of a chrysten man:
yet they be not to be rebuked, in as moche
as they be necessary to the mayntenaunce
of ordre to be obserued. Nor we be not by
the mynisteryng of theyr offyce made good /
all be it, that by them it is caused, that we
be lesse euyll / & that they whiche be euyll
do lesse hurte and noyauce to the comune
welthe. And therfore they also ought to
haue theyr honour, bycause they do som-
what serue the iustyce of god, and the pu-
blyke & comune tranquillite / without the
whiche, somtyme those thynges be trou-
bled and vexed, whiche belonge to godly
holynesse. They must be honoured whan
they do theyr office: and yf somtymes they
vse theyr power for theyr owne pleasure
or profyte / yet peraduenture it were the
best to suffre them / leest more hurte shoulde

Euill rulers
must be suffred

Epylle.

Spring therof: for there appereth an yma-
ge, or rather a shadowe of the diuine lu-
styce in them/ whiche lustyce yet ought to
shyne more euidently, and more purely in
the lyving & labwes of preestes. An ymage
dothe of an other maner shewe in a myr-
rour of glasse, than it doth in yron. And in
the thyrde circle must all the comune peo-
ple be, as the moost grosse parte of all this
worlde: but not yet so grosse, but that they
ptayne vnto the mystycal body of Chryst:
for the euen be not onely members of the
body/ but also the legges/ the fete, and the
preuy partes. And those whiche be in the
thyrde circle, we ought so to suffre in their
infymptye/ that as moche as is possyble,
we do call them vnto those thynges whi-
che be more approued of Chryste. For in
the mystycall body, he that but late was
the fote, may be the eye. And lyke as the
prynces, yf they be not all y best/ must not
with chydryng be exasperate/ lest (as saynt
Augustyne saythe) whan they be moued,
they styte by more peryllous tragedyes/
so y wepke people, lyke as Chryste suffred
his apostles, and nourysshed them/ muste
be suffred/ and after a fatherly maner che-
ryshed, vntyll they were more aged, and
stroge in Chryst. For godlynesse also hath
his infacte, it hath meane age/ it hath full

The thyrde
circle.

The wepke
must be for-
borne.

Epytyle.

**The change of
one element in
to another.**

strength and perfect age. yet all men after theyr degree must endeuorze them selfe to attayne & come vnto Chryste. The elements haue euery one his propre place/ but the fyre whiche hath the highest place by lytell and lytell draweth all the other vnto hym / and so moche as he can, tourneth them in to his nature. The clere water, he tourneth in to the ayre/ and the ayre claryfied, he transfourmeth in to his owne nature. Saynt Paule dothe in many thynges suffre and pardon the Corynthians/ but in the meane season puttynge difference bytwene those thynges whiche he dyd profer in the name of his lord, vnto them that were perfect / and those thynges whiche he dyd pardon, that were wyrtten in his owne name, vnto them that were yet weyke & yonge in Chryste: but euer on this trust, that they wolde profyte and go forwarde to more strength and perfectyon. And also he traunspyleth agayne, to byynge forth the Galathians vntyll Chryste be fastyned in them. Now yf any man wyll thynke this cyrcle to be more conuenient for prynces/ I wyll not stryue greatly with hym. But what so euer is without the thyrde cyrcle, is at all tymes, and in all poyntes to be hated, and refused: as ambycyon, and de-

Epytyle.

greed of money / lechery / ire / vengeance /
envy / backbityng / and suche other pesti-
lences / whiche than onely be made incu-
rable / whan they disguised with the viser
and cloke of holynesse & vertue do crepe in
to the cyrcle afore spoken : that is / whan
vnder the pretexte of executyng the lawe
and iustyce, we vse our tyranney. whan by
the occasyon of relygion, we proude for
great lucre. whan vnder the tyle of de-
fendyng the churche, we hunte for world-
ly power, and authoryte: and whan so
euer those thynges be commaunded, as
thynges pertainyng vnto Chryst / whiche
be disagreynge moche from his lernynge.
Therefore, the marke muste be set before
euery man, whiche they ought to shewe
at: and there is but one marke / whiche
is Chryste, and his moost pure lernynge.
If thou sette forth a worldly marke, in
the stede of a celestyall marke / than shall
there be nothyng wherunto a man ought
iustly enforce hym selfe / whiche labou-
reth to profyte and go forwarde. Euery
man ought to enforce hym selfe, to that
whiche is best, and moost pefyte / that at
the leest, we may attayne and come to
the meane thynges. And there is no cause
why we sholde put awaye any kynde,
or maner of lernynge from this marke.

The marke
may not be
chaunged.

He must labour
to pefymesse.

Epylle.

The perfection of Chyſt conſiſteth onely in the affectes / & not i the maner oꝝ kynde of lyuynge : it conſiſteth in the myndes / & not in the garmentes / oꝝ in meates and drynkes. There be amonge the monkes whiche be ſcarſe able to be put in þe thyrde circle / and yet I ſpeke of thoſe whiche be good / but yet weyke, & not perſyte. There be amongeſt theſe that haue had two wyues, whiche Chyſte thynketh worthy for the firſt circle. Noꝝ yet in the meane tyme I do no wronge to any maner of lyuynge, oꝝ profeſſyon / though I propone, and ſet forth afore euery man, that thyng whiche is beſt, and moſt pſyte: Oneles ye wolde thynke Plato to haue done iniury againſt all citees / bicauſe in his boke of the gouernynge of a cite, oꝝ a comune welth / he fayned ſuche example of a comune welth / as yet neuer any man coude ſe. Oꝝ excepte ye do thynke that Quintilian hath hurt the hole ordre of oratours / bycauſe he fayned ſuche an example of an oratour, as yet neuer was. And though thou be farre from the princypall and cheſe patron Chyſte / thou art not yet therfore caſt awaye / but extymulate & moued to go forward and proſyte. Art thou nere the marke? than art thou monyſhed & counſeyled to approche moꝝe nere: for there was neuer yet any

Epistle.

man that went so farre forward / but that
he might haue gone moche more nere the
marke. There is no kynde of lypynge, but
it hath some peryllous poyntes annexed
vnto it / to cause men to degenerate from
the truth. And who so euer sheweth those
ieopardous & daungerous poyntes / dothe
not derogate or mynysh the honour of
the ordre / nor speke agaynst it / but rather
is for the profyte therof. As the felicity of
prynces, is in daunger to fall in to tyrannye,
is in daunger & ieopardy of folyshnes
and flatering. Now who so euer sheweth
those daungers to be eschewed / dothe de-
serue thanks of the ordre of prynces. For
he dothe not speke agaynst theyr maiesty /
wherin they gloze / whiche dothe shewe
in what thynges theyr very maiesty dothe
consyste / whiche also dothe put them in
remembraunce, wherto they were sworne,
whan they took theyr authorite: what is
theyr dutye vnto theyr people / and what
they ought to do vnto theyr officers. The
heedes and rulers of the churche, haue in
a maner assynite with two pestilent vy-
ces / auarice, and ambycyon: whiche well
perceyvinge saynt Peter, the chiefe pastour
nexte vnto Christe / dothe monysh the
bysshoppes to fede theyr flocke / and not
to pylle, poll, and slea them: For that they

The comune
vices of
prynces.

Bysshoppes
and other.

i. Pet. v.

Epistle.

Sholde not fede them, by cause of any fylthy aduantage / but of theyr free and redy wyll: nor that they sholde vse them selfe as lordes vpon them / but that by the example of lyfe, they sholde prouoke them to godlynesse, rather than by thretenyng and powet. Dothe he than speke agaynst the ordre of preestes, whiche dothe shewe by what meanes, and how the bysshops may truly be great, myghty, and ryche? More ouer, the kynde of relygious men, is accompanied moost comunly (besydes other enormytees) with supersticion, pryde, ypocrisy, and backbytynge. He dothe not strenght condempne theyr maner of lyuynge / whiche dothe shewe & admonyshe them, in what thynges moost truly relygion dothe stande, or rest: and how moche the truly godlynesse of a chrysten man, is awaye from pryde: and how farre truly charite is from all faynyng and disceyte: how moche backbytynge and sclaunderynge and venymousnesse of tonge, is contrary to pure and truly holynesse. And specially, yf he shewe what is to be eschewed, after suche sobre and discrete maner, that he do neyther name any man, nor touche any ordre. What thyng is that in this mortall lyfe so fortunate and prosperous, but it hathe some pestylent thynges annexed

To which vyces the comune sorte of monks be prone.

A sentence.

A sentence.

Epistle.

unto it? Therefore, lyke as he dothe not
noye the helthe of the body, but helpeth
it, who so euer sheweth what thynges
corrupteth helthe, and what thynges pre-
serueth it: so he dothe not dissuade men
from religion/ but exhorteth them rather
vnto it / whiche sheweth the corruptous
infectyons therof, and also the remedies.
For I am enfourmed, that there be dy-
uerse whiche so iudgeth of this booke, as
though the preceptes therof, dyd with-
draue and tourne away mennes myndes
from the lyfe of religyous men, bycause
they do not so moche prayse and allowe
ceremonyes, neyther yet mannes consti-
tucyons, as some wolde: whiche in dede
ouer moche regarde them. And there can
be nothyng so circumspectly spoken, but
that therof lewde and euill persones do-
ne take occasyon, eyther of quarellynge,
or elles of synnyng: So that it is daun-
gerfull now a dayes to any man to teche
any thyng well. If a man wolde dis-
suade frome suche warre and batayle,
whiche now of longe tyme hath ben
used, worse than was euer any amon-
gest the gentyles, for thynges of no va-
lure / he wolde be noted by and by of the
pykequarrelles, to be one of those whiche
thyngen, that no warre is lawfull for

The quarell of
some persons.

Nothing is fre
from the cau-
sacion of lewde
persons.

Epylle.

Batayle. a chryſten man. For theſe whiche were
the byngers vp and auctours of this ſen-
tence/ we haue made heretykes / bycauſe
a pope/ I wote not who / dothe ſeme to
approve and allowe warre. And yet he is
not ſuſpected nor noted of hereſy/ whiche
dothe prouoke and ſpyre vp men to ba-
taylor/ and bloweth the trumpet therunto
for every tryfelynge mater / agaynſt the
doctryne bothe of Chryſt & of his apoſtles.
If a man admonyſhe, that this is a dede
trewly belongynge to the ſucceſſour of an
apoſtle, to bynge the turkes vnto religio
with Chryſtes helpe / rather than with
warre : anone he is ſuſpected, as though
he aſſymed not to be lawfull for chryſten
men to withſtande the turkes/ when they
Pouerte. invade vs. If a man ſhewe & prayſe the
temperaunce that was in the apoſtles/ and
ſpeke any thyng agaynſt the greate ſup-
fluyte that is vſed now adayes / there be
that note hym for a fauourer of the Ebio-
nytes. And yf a man exhorte diligently/
that theſe which be marped/ ſholde rather
be ioyned togyder by the conſentes & agre-
ynge of theyr myndes/ than by the embra-
ſynges of theyr bodyes / & ſo purely to vſe
matrymony/ that as moche as myght be,
it were made lyke to virginite: he is anone
ſuſpected to thynke that every act of ma-

Epytyle.

teymony were synne and vnlawfull / as
the marcionytes dyd. If a man do admo-
nyshe, that in exercyse and disputacyons,
specyally of dyuynite, there sholde be no
ambitious pertynacy to ouercome his fe-
lowe, in defendynge his owne opinyons /
nor no ambicyon to shewe what they can
do in comune places: he is wrongfully ac-
cused, as though he dyd condempne vtterly
all schole lernynge. For saynt Augustyne
whan he gyueth warnynge to the logy-
cyens, that they sholde be ware of lust to
braule and chyde / dothe not condempne
logyke / but sheweth the pestylence ther-
of, that it myght be eschewed. Also yf a
man note, or reprove the preposterous &
wronge iudgemēt of the comune people /
whiche amonge vertues, esteeme those to
be of moost great valure & chefest / whiche
be of the lowest sorte: and contrary, whi-
che also amonge vyces moost sore hateth
and abhorreth those whiche be the smal-
lest & lyghtest, and clene cam / whan they
be moost abhominable & greuous. Anone
he is accused, as though he sholde fauour
those vices whiche he sheweth to be more
greuous than other / and as though he
sholde condempne those good dedes and
benefytes, to whome he preferreth other
more holy and better. As if a man dyd ad-

The subueried
iudgements of
vertues & vyces

Epylle.

Pardons.

**They whiche
go to Hierusa-
lem do no gret
thyng.**

**Onely voluptu-
ousnesse is ab-
horred in sacer-
dotes.**

monythe and gyue vs waernynge / that it
is moze sure to trust vnto good dedes, than
to trust to the popes pardon / yet he dothe
not forsothe cōdempne þ popes pardons /
but preferreth that, whiche by Chrystes
lernynge & doctryne, is of moze certeynte.
Also yf a man do teche those for to do bet-
ter whiche tary at home, and prouyde for
theyr wyfe and chyl dren / than those whi-
che go to se Rome, Hierusalem, or saynt
James: & that money whiche they sholde
spende in that longe & peryllous iourney,
to be better & moze deuoutly spente vpon
poore folkes / yet cōdempneth not he theire
good entent / but preferreth that whiche
is moze nere to very godlynesse. And this
is a thyng, not onely vled now in our
tyme, but also in tymes here tofore past: to
abhorre some vices, as though there were
none other / falsynge vpon the rest, as
they were no vices at all / whan in very
dede, they be moze detestable, than those
whiche we so hate & abhorre. Saynt Au-
gustyne dothe complayne in his epylles,
that lasciuiousnesse of the fleshe, is onely
imputed vnto the preestes of Astryke as a
vyce / and that the vyce of conetousnesse,
and dronkenesse be taken well nygh for
a prayse. This specially we speke moost
agaynst / and crye out vpon, and exagrate

Epyſtle.

for an exceeding abhominable ſacte / yf one
touche the body of Chryſte with the ſame
hādes, wherwith he hath touched the bo
dy of an harlot. And there be ſome ouer ra
gynge bolde, that be not afraid openly to
affirme, that it is leſſe ſynne for a woman
to cōmytte carnal acte with a brute beaſt,
than to lye with a preeſt. Nowe he that
ſomthyng rebuketh they? vnſhamefaſt
nes / dothe not therfore fauour the naugh
tynelle of preeſtes / but ſheweth that they
regarde not thoſe offences, whiche be a
greate deale moze to be cryed out vpon.

But if a preeſt be a dyceſer, a fyghter, a brau **A ſacerdote be**
ler, al vnlearned, drownded and wrappd in **ing a dyceſer or**
tempozall beſynneſſe, all gyuen to the euyl **fyghter.**
ſeruyce of euyl prynces : yet agaynſt hym
they crye nothyng at all, whiche all togy
der worldly, and polluted / dothe handle
and entremeddle with holy myſteryes.

Whan a preeſt is a flaterer, or a pryke qua- **A ſacerdote**
rell / whiche with his bytter tongue, and **pryke quarrell**
faulſe lyes, dothe hurte the names of thoſe
whiche neuer offended hym / but rather
hathe done hym pleasures / why do we
not now crye out? Oh what an horryble
ſynne is this, to receyue thy lord god /
whiche ſuffred his paſſyon for ſynners,
with that tongue whiche is full of poi
ſon of hell / & with that mouth wherwith

Epytyle.

thou kyllest & sleest an innocent? But this euyl and vnglacypousnesse we set so lytell by, that in a maner those men are even praysed for it / whiche professe them selues to be the moost relygious amongest relygious men. There is no mā that denyeth but they be to be reprehended & sore rebuked / whiche noutyshe and kepe at home concubynes / to the euyl example of all the comune people: but yet these other euyl vices be more hateful to god. For he woth therfore say that butter is naught, which sayth that hony is better, and more to be preferred: For yet dothe not approue the feuer, that counseyleth the phrenesy more to be auoyded. And it is harde to tell & expresse, how great infection of maners and disposicion, dothe sprynge of these puerse & wronge iudgementes. There be dyuers thynges now a dayes receyued in to the ordre of vertues / whiche rather haue the byfer and apparaunce of godlynesse, than the nature and strength of it: in so moche that ones we ioke well vnto them, and take good hede of them, they do quenche and bitterly destroie vertue. If it had ben but a lytell pestylence of religyon, whiche in ceremonyes dothe lye couered / Paule wold neuer so sharply haue spokē against them in al his epytles. And yet do not we

Certayn thys
haue onely an
outwarde shew
of godlynesse.

Epistle.

condempne in any place ceremonies, that be moderately obserued/ but that all holynesse shold be ascribed vnto them/ we can not suffice. Saynt Augustyne dyd phibyte those of the clergie, whiche were in house with hym, to vse any notable vesture/ but yf they wolde be comended of the people/ that they shold rather bringe that to passe by theyr maners & vertuous lyuynge, than by any sondry fasshion of rayment. But now a dayes it is a worlde for to se what newe and wonderful fasshions of apparayle and vesture there be. But yet I speke not agaynst that: but this I meruayle of/ that those thynges are so ouer moche regarded and set by/ whiche peraduenture myght by ryght be reprehended. And agayne that those thynges be so lytell regarded/ whiche we sholde onely beholde and regarde. I do not rayle agaynst the grey freres & blacke monkes, that they make moche of theyr owne rule / but bycause certayne of them regarde more theyr owne rules, than they do the gospel: whiche thyng wold to god were not founde in the most parte of them. I do not speke agaynst this/ that some eate fyshes/ some lyue with herbes/ other with egges / but I admonysh the those to erre, & to be farre out of the waye/ whiche wyl of these thynges iustifye them selues

Ceremonyes
be of the mean
sorte.

A rule of saynt
Augustyne.

The rules
of mon.

Eppistle.

**Dyuerſite
of meates.**

after the maner of the iewes/thynkyng
them ſelues better/and preferringe them
ſelues to other, for ſuche reſpites of mēnes
inuencyon / and take it for no defeaute at
all, to hurte an other mannes good name
with falſe lyes. Of the dyuerſite of meate
and drynke, Chyſt neuer comaunded any
thyng/nor the apoſtles: But Paule often
tymes dyd diſſwade vs from it. Chyſte
curſeth bytter ſclaundrynge / whiche alſo
all the apoſtles dothe deteſt and abhorre:
and yet that not withſtandynge, we wyll
appere religyous i ſuche uſing of meates/
and in hurtynge mēnes fame, we be bolde
and hardy. I praye you, thynke you that
he, whiche dothe admonyſhe theſe bothe
in generall, not touchynge any man/ and
alſo louyngly/dothe hurte religyon? who
is ſo madde, that he wolde be accompted
eloquent, for ſhewynge and byngynge to
lyght, the vices that belongeth to monks?
But theſe peraduenture feare, leſt theyr
couentes & byetherne, wolde be leſſe obe-
dyent/ & leſt alſo there wolde not ſo ma-
ny deſyre to be ſhauen in to theyr ordre.
yet verily, no man is more obedyent to
his heed, than he whiche enſpyred with
the holy goost, is free and at libertie. True
and very charite, taketh all thynges well
in worthe/ & ſuffreth all thynges/ refuseth

Epylle.

nothyng / is obedyent vnto rulers / not
onely to those that be sobre and gentyll/
but also to those that be sharpe & rough.
But yet rulers must be wyse of this, that
they do not tourne the obedience of other
men, in to theyr owne tyranney / and that
they had leuer therfore to haue the supsti-
tious, than holy & vertuous / wherby they
myght be more obedyent at euery becke.
They haue pleasure to be called fathers:
but what carnall father is there, y^e wolde
haue his chyldren euer infantes & yonge,
bycause he might vse his power vpon the
at his owne pleasure? And of the other
parte / all those that purpose to profyte in
the liberte of Chryste / of this they must be
ware / leest as saynt Paule dothe admo-
nysh, they make theyr liberte a cloke or
couer to theyr carnall lyuing. Or as saynt
Peter teacheth / with theyr liberte, they
make a couer & a cloke to malyciousnesse.
And be it, that one or two do abuse this li-
berte / yet it is not right forthwith, that al-
other therfore sholde be euer kepte in sup-
stitiousnes & bondage of ceremonies, lyke
vnto y^e iewes. And who soeuer wyl marke
it / shall perceyue that amongst these rely-
gyous men, no man causeth y^e ceremonies
to be more straitly obserued, than they,
whiche vnder the preceptes therof, be as

The inferyore
obedyence may
not be abused.

Epistle.

The more religi-
gious a mā is/
the lesse he rel-
deth to ceremo-
nyes.

Math. xxiij.

Nota.

kynges ouer other/ & seruauntes to thei-
rowne bellies, rather thā to Christ. Afore
ouer, they nedē not to be afrayde, lest suche
kynde of essenē be not ynough spred abro-
de in so greate diuersite of mens natures/
Wherby it is caused that nothyng is so vn-
reasonable, but diuers & many wyl loue &
desyre it/ although their selues ought more
to desyre that they had true plessours of
religion, rather than many. But wolde to
god that it were purged & ordeyned by a
lawe, that no man shold be taken in suche
snares afore he were. xxx. yeres of age/ be-
fore he somthing knewe hi selfe, or knewe
what the nature & vertue of true religion
is. But these whiche lyke vnto the phari-
sees, doyng thei- owne besynesse/ & pur-
dyng for thei- owne ppyte, wander about
to make nouysles bothe by see and lande,
shall neuer fayle of yonge men lackyng ex-
periēce, whome they may alure in to their
beyles & nettes/ & also deceyue. There be a
great nomb- of fooles and symple soules
in euery place. But I desyre euen with all
my herte/ and I doubte not but so do all
that be very good men/ that the religion
of þe gospell myght be so pleasaunt to euery
man, that they beyng cōtented therewith/
sholde not desyre the religion of blacke
monkes or grey freres. And I doubte not

Epytyle.

but so wolde saynt Benedicte & Frauncys
them selues. Moyses dyd reioyce that his
owne honour was defaced and dymmed
with the glozy of Chryst: & so wolde those
other be glad / yf for the loue of Chrystes
lawe, we set nothyng by mannes consti-
tucyōs. I wolde that all chrysten men dyd
so lyue / that these whiche now be called
onely religyous / wolde appere lytell reli-
gyous / whiche thyng euen at this dape is
of trewth, & that in many: for why wolde
I dissymule that thyng that is so many-
fest? And yet in the olde tyme, the begyn-
nyng of the monastical lyfe, was nothing
els but a goyng asyde in to a secrete place
fro the cruelnesse of ydolaters. And anone
after the maner of lyuyng of religyous
men whiche folowed them, was nothyng
els but a reformatyōn & calling agayn to
Chryste: for the courtes of prynces in the
olde tyme, shewed & declared theyr chryste-
dom in their tytles, rather than in theyr ly-
uyng. The byshoppes anone after, were
corrupt with ambicyōn & couetousnesse: &
the comune people also faynted & woren
colde, from that charite, whiche was in
the prymtyue church: and for this pur-
pose dyd saynt Benet seke a solytary lyfe /
and than after hym Barnard / & after that
dyuerse other dyd assocate them selues

All thingys grow
place to the glo-
ry of Chryste.

The first be-
gynnyng of
monks in olde
tyme.

Epytyle.

**From whence
ceremonyes
came.**

**Monkes most
worldly.**

**A Cytte is a
great monas-
tery.**

togpyder / for this entent onely / that they
myght vse the pure & symple lyfe of chry-
sten men. Than after in processe of tyme,
whan they: rycheffe and ceremonyes dyd
encrease / their trewe godlynesse and sym-
plenesse dyd abbate and decrease. And
now although we se men of relygion to
be ouermuche out of good ordre / and to
vse maners lyke vnto gentyles / yet is the
worlde fylled with newe institucions and
kyndes of religyon / as though they sholde
not fall to the same poynt here after, that
other haue done afore them. In tymes
passed (as I sayd) a relygious lyfe was
nothyng but a solytary lyfe. And now
these be called religious, which be al togy-
der drowned in worldly besynesse / vsynge
playnly certayne tyranny in worldly ma-
ters. And yet these, for they: apparayle &
tytle (I can not tell what) doth chalenge
suche holynesse to them selues / that they
accompte all other in comparison no chry-
sten men at al. Why do we make so strayne
and narrowe Chrystes relygion, whiche
he wolde haue so large? If we be moued
with magnyfycall and hyghe termes / I
praye you, what thyng elles is a Cytte
but a greate monastery? Monkes be obe-
dyent to they: abbat and gouernoures /
the cytezens obey the bysshoppes and ci-

Epytyle.

rates/ Whome Chyſt hym ſelfe made ru-
lers, and not the authorite of man. The
monkes lyue in ydlenesse/ and be fedde of
other mennes liberalite/ poſſeſſynge that
amongest them ſelfe in cōmune, whiche
they neuer laboured oꝝ ſwet foꝝ (yet ſpeke
I nothyng of them that be vycyous).
The cytezyns beſtowe that whiche they
haue gotten with theyꝝ greate labour and
trauayle, to them that haue nede / euery
man as he is of habylite and powet.

Obedyēce/ po-
uerty/ chaſtity.

Now as concernynge the bowe of chaſti-
te, I dare not be bolde to expreſſe what
difference is betwyxte the religyous man
vnmaryed/ and the chaſte matrimony of
the other. And to be ſhorte/ he ſhall not
beray greatly lacke thoſe thre bowes of
mannes inuencyon / that dothe kepe and
obſerue purely and ſyncerely that fyrſte
onely bowe, whiche we all, ſolempnely
make vnto Chyſte / and not vnto man/
Whan we receyue our baptysme. And yf
we compare thoſe that be euyl of one
kynde / with thoſe that be euyl of the o-
ther / without doubte the tempoꝝall men
be moche better. But if we compare thoſe
whiche be good of y one ſorte/ with thoſe
that be good of the other, there is lytell
difference, yf there be any at all: ſauynge
that thoſe appere to be moze religyous.

Epytyle.

Whiche kepe theyr relygion & dutye wth lesse coaction. The rest is therfore, that no man folpishly stande in his owne cōcepte, neyther for his dyuersite of luyng from other men/ nor despyse or condempne the rule or ordre of other mennes luyng. But in euery kynde of luyng, let this be our cōmune study/ that euery man accordyng to his power, endeuyre hym selfe to attayne vnto the marke of Chryste/ whiche is set open to al men/ and that euery man do exhorte other to it / & also helpe other/ neyther enuyenge them that ouerconne vs in this course / nor disdaynyng them that be weyke, and can not yet ouer take vs. In conclusion, whan euery man hath done that he can, let hym not be lyke vnto the pharisey / whome the gospell maketh mencyon of/ whiche dothe boaste his good dedes vnto god, sayng. I fast twyse in the weke/ I paye all my tythes, & suche forth. But after Chrystes counseyle, let him speke from the herte, and to hymselfe / and not to other, sayng: I am an vnprofytable seruaunt / for I haue done no more than I ought to do. There is no man that better trusteth / than he that so distrusteth. There is no man further from true relygion/ than he that thynketh hym selfe to be very relygious. For Chrystes godlye

No kynde of
lyfe ought to
be reprobued.

The cōfydence
in our selves is
moost perny-
cious.

Eppistle.

nesse, is neuer at worse poynt / than when
that thyng, whiche is worldly, is wythten
vnto Chryst / and the authorite of man, is
preferred vnto the authorite of god. We
must all hange of that heed, yf we wyll be
true chryste men. More ouer, who so euer
is obedyent to a man, whiche dothe per-
swade & call hym vnto Chryste / he is obe-
dyent vnto Chryste / and not vnto man.
And who so euer doth tollerate and suffre
those men whiche be subtile, cruell, and
ymperypous / teachyng that thyng whiche
maketh not for religyon / but for theyr ty-
rannye: he vseth the pacyence mete for a
chrysten man / so that these thyngs whiche
they comaunde, be not vtterly wycked and
contrary to Chrystes doctryne: for than it
shall be conuenient to haue that answere
of thapostles at hande: We must rather be
obedyent vnto god, than to any man. But
we haue longe ago passed the measure &
quantite of an eppistle / so greatly the tyme
discepueth vs / whyles we comon & talke
moost pleasauntly with our wel beloued
frende. This boke is sent vnto you in Fro-
benius prynte, as though it were newe
borne agayne / moche more ornate, & bet-
ter corrected, than it was before. I haue
put vnto it certayne fragmentes of myne
olde study in tymes passed. We thought

how farre pre-
lates must be
obeyed.

Eppistle.

it moost conuenient to dedycate this edi-
cyon (suche as it is) vnto you / that who
so euer shall take any preceptes to lyue
well, of Erasmus, shoulde haue an example
redy at hande of our father Volzhus. Our
lorde preserue you good father / the ho-
nour and worshyp of all religion. I praye
you counseyle Sapidus / that he be wyse,
that is, that he go forth as he hath be-
gon: & to Wynphelingus ye shall speke al-
so / that he prepare al his armure, to fyght
shortly with the turkes / for as moche as
he hath kepte warre longe ynough with
keepers of concubynes. And I haue great
hope and trust to se hym ones a byshop,
and to ryde vpon a mule / and to be set
hygh in honour, with a myter and crosse.
But in earnest, I praye you comaunde me
herfely bothe vnto them and vnto Ru-
serus, and the rest of my frendes : and
in your deuoute prayers made to
god, I praye you remembre
Erasmus / and pray for his
sules helth. At Basyle
the euen of the As-
sumpcion of
our Lady /
in the yere of our lorde god
M.CCCC.
and .xviij.

The table.

**Here foloweth the table of
this present booke.**

We must watche and loke aboute
vs euermore whyle we be in this
lyfe. **Capitulo primo.**

**Of the wepons to be vled in the warre of
a chrysten man. Caplo. ij.**

**The fyrst poynt of wysdom, is to knowe
thy selfe / & of two maner wysdomes / the
true wysdome / & the apparent. Capi. iij.**

**Of the outwarde & inwarde man. Ca. iij,
The dyuersite of affections. Capi. v.**

**Of the inwarde and the outwarde man /
and of the two partes of man, proued by
holy scripture. Capi. vi.**

**Of the thre partes of man / the spierite / the
soule / and the fleshe. Capi. vii.**

**Certayne generall rules of trewe chry-
stendome. Capi. viij.**

**Agaynst the euill of ignoraunce / the fyrst
rule. Capi. ix.**

The seconde rule. Capi. x.

The thyrde rule. Capi. xi.

The fourth rule. Capi. xij.

The fyfth rule. Capi. xiiij.

The syxth rule. Capi. xiiij.

**Of certayne oppynions mete for a good
chrysten man. Capi. xv.**

The seventh rule. Capi. xvi.

The table.

The eyght rule.	Capi. xviij.
The nynthe rule.	Capi. xviiij.
The tenth rule.	Capi. xix.
The enleuenth rule.	Capi. xx.
The twelfte rule.	Capi. xxi.
The thyrteenth rule.	Capi. xxij.
The fourteenth rule.	Capi. xxiii.
The fyfteenth rule.	Capi. xxiiii.
The syxteenth rule.	Capi. xxv.
The seuenteenth rule.	Capi. xxvi.
The eyghteenth rule.	Capi. xxvii.
The nynteenth rule.	Capi. xxviii.
The twentieth rule.	Capi. xxix.
The one and twentieth rule.	Capi. xxx.
The two and twentieth rule.	Capi. xxxi.
Remedyes against certeyn special synnes	
And first agaynst bodyly lust.	Ca. xxxij.
A shorte recapitulacyon of remedyes a-	
gaynst the flame of lust.	Capi. xxxiii.
Agaynst the entysynge and prouokynge	
vnto auarpyce.	Capi. xxxiiii.
The recapitulacyon of the remedyes a-	
gaynst the vyce of auarpyce.	Capi. xxxv.
Agaynst ambicyon oz desyre of honoure	
and authozite.	Capi. xxxvi.
Agaynst elacyon/other wyse called pryde,	
oz swellynge of the mynde.	Ca. xxxvii.
Agaynst wrathe and desyre of wyke and	
vengeaunce.	Ca. xxxviii.

¶ Finis.

Enchiridion.

A compendious treatise of the
lowdyour of Chryst/called En-
chiridion. Whiche Erasmus
of Roterdame wrote vnto
a certayne courtier/a
frende of his.

Thou hast desired me with fer-
uent study syngular beloued bro-
ther in Chryst/that I sholde de-
scribe for the compendiously/a
certeyn craft of vertuous lpuig/by whose
helpe thou myghtest attayne a vertuous
mynde/accoording to a true chrysten man.
For thou sayst, that thou art, & hast ben, a
greate whyle wery of the pastyme of the
courte: and doest cōpasse in thy mynde, by
what meanes thou myghtest escape egypt
with all her bothe vyces & pleasures/& be
prepared happely with the capteyn Moys-
ses, vnto the iourney of vertue. The more
I loue the/the gladder I am of this thyne
so holy a purpose: which I trust (ye with-
out our helpe) he that hath vouched safe
to styre it vp in the/shal make prosperous, &
brynge to good effect. Notwithstandinge
yet haue I very gladly, & wyllyngly accō-
plyshed thy desire, partly bicause thou art

Egypt beto-
keneth syn
full luyng.

The lande
of promys-
syon signy-
feth pure
lyfe.

Caplo primo.

so greate a frende of myne/partly also by-
cause thou requyrest so charitable thyngs.
Now enforce thy selfe, and do thyne en-
deuoyre/that neyther thou mayst seme to
haue despyed my seruyce & dutye in bayne:
neyther I to haue satysfied thy mynde
without any fruite. ye let vs bothe indif-
ferently beseeche the benygne spiryte of Je-
su/ that he bothe put holosome thynges in
my mynde, whyle I wyte: and make the
same to the of strengthe and effycacye.

We must watche & loke aboute vs euer
more, whyle we be in this lyfe. Caplo. i.



The first poynt is/we must nedes
haue in mynde cōtinually, that þ
lyfe of mortall men, is nothyng
but a certeyn ppetuall exercise of
warre: as Job wytnesseth, a warrpoure p-
ued to þ vttermost, & neuer ouercōme. And
that the most parte of men, be ouermuche
deceyued/whose myndes this wolde as a
iugler holdeth occupied with delicyous &
flatteryng pleasures/whiche also departig
frō warre, as though they had conquered
all theyr ennemyes/ make holyday out of
season/& gyue theselve to rest out of tyme/
none other wyse truly, than in a very assu-
red peace. It is a meruaylous thyng to be

The lyfe of
man is but
a warfare/
sayth Job.
vii.

The compa-
racyō of the
wolde to a
iugler.

Peace peace/
yet is there no
peace at all.

Capto primo.

holde, how without care & circumspectiō the
lyue/ how ydelly we slepe/ now vpon the
one syde/ & now vpon ſ other/ whā with-
out ceasyng we are beleged with so great
a nobre of armed vices/ sought & hūted for
with so great craft/ inuaded dayly with so
great lyeng awapt. Behold ouer thy heed
wycked deuyls that neuer slepe/ but kepe
watche for our destruction/ armed against
vs with a thousand deceltes/ with a thou-
sand craftes of nopsaūces/ whiche enforce
fro on hygh to wounde our myndes with
wepōs byrning & dipped in deadly popson,
than the which wepōs neyther Hercules
nor Cephal⁹ had euer a surer darte/ except
they be receyued with ſ sure & impenetra-
ble shelde of fayth. Thā agayn on ſ ryght
hand, & on the left hand/ afore & behynde,
this worlde stryuethe against vs/ which aft
the saying of saint Iohn, is set al on vice &
myschefe. And therefore is to Chryste, bothe
stray & hated. Neyther is it one maner of
fght. For somtyme with gōnes of aduer-
sitye / as one ragynge with open warre/ he
shaketh the walles of the soule: Sōtyme
with great pmisses (but yet most bayne)
he prouoketh to treason: & sōtyme by vnder-
mining he sleeth on vs vnware, to catche
vs among the ydle and careles men. Last
of all, vnderneath/ the slpyper serpent, the

Wuers en-
myes from
aboue.

Enmyes
at hande.

Capto. i.

**Demps
of hell**

**Eue synne
fyrth affec-
cyons.**

**Olde erthly
Adam beto
keneth ap-
petytes or
affeccions.**

tyst breker of peace, father of vnquietnes/
otherwhyles hyd in the grene grasse, lur-
kyng in his caues, wrapped togyder in an
hōdyed roude rolles, ceaseth not to watche
s lye in a wayte bynethe in the hele of our
womā/whome he ones poysoned. By the
womā is vnderstande the carnall parte of
a man/otherwhyle called sensualite. This
is our Eue, by whom s most crafty serpēt
dothe entyce & drawe our myndes to mor-
tall & deedly pleasures. And furthermore,
as though it were but a tryfle, s so great a
cōpany of ennemyes sholde assaute vs on
euery syde: we bere about with vs, where
so euer we go, in the very secrete partes of
the mynde, an enemye neter than one of
acquyntaūce/or one of housholde. And as
nothyng is more inwarde/so nothyng is
more peryllous. This is the olde & erthly
Adam/ which by acquyntaūce & customa-
ble familiarite, is more nere to vs thā a ci-
tezyn/& is in al maner studyes & pastymes
to vs more cōtrary, than any mortal enne-
my:whom thou canst kepe of with no bul-
warke/neither is it lawfull to expell hym
out of thy paullion. This felowe must be
watched with an hōdyed eyes/leest pauen-
ture he set open the castel or cite of god, for
deuyls to entre in. Seynge therefore we be
bered with so fereful & cruel warre/ & that

Capto. f.

We haue to do oꝝ stꝛyue with so many en-
nemyes / whiche haue conspyred & sworne
our deth / whiche be so besy / so appoynted /
so false & expert: Dought not we mad men
on the other syde to arme our selfe / & take
our wepons in our hādes to kepe watche
and haue all thynges suspecte? But we as
though all thyngs were at rest and peace,
sleepe so fast that we rotte agayne / & gyue
our selfe to ydelnes, to pleasure / & as the
cōmune puerbe is / gyue our myndes to re-
uelynge & makynge good chere / as though
our lyfe were a feestynge oꝝ bankettyng /
suche as the grekes bled / & not warfare.
For in the stede of tentes & pauplyons, we
tumble & walter in our beddes: and in the
stede of sallets & harde armure, we be crow-
ned with roses & freshe floures, bathed in
damaske & rose waters / smoked in pom-
maunders & with muskballes / chaūgyng
poynts of warre with ryot & ydelnes / & in
the stede of wepons belongynge to þ warre
we handle and take vnto vs the vnhardy
harpe / as who say, this peace were not of
all warres þ moost shamefull. For who so
euer is at one with vices / hath broken the
truce made bytweene him & god, in tyme of
baptysme. And thou oh madde man cryest
peace peace / whā thou hast god thyne en-
nemy / whiche onely is peace, & the authoꝝ

A. iij.

Capto primo.

**There is no
peace to wic-
ked psones.**

of peace / & he hymselfe with open mouth
cryeth the contrary by þ mouth of his pro-
phete / saying. there is no peace to synners
oz wicked persones, whiche loue not god.
And there is none other cōdicpon of peace
with hym, excepte that we (as longe as
we warre i the fortreffe of this body) with
deedly hate, & with al our might, kepe ba-
taye & fyght agaynst vyces. For yf we be
at one with them / we shal haue hym, whi-
che onely, beyng our frende, may make vs
blyssed / and beyng our foo, may destroye
vs / our double ennemy, bothe bycause we
stande on their syde, whiche onely can ne-
uer agree with god (for how can lyght and
darknes agree) & also bycause we as men
moost unkynde, abyde not by the pynesse
that we made to him / & wickedly breke the
appoyntment whiche was made with p-
testacyon and holy ceremonyes. Oh thou
chrysten man, remembrest thou not whan
thou were professed & consecrate with the
holy mysteryes of þ fountayne of lyfe / how
thou boundest thy selfe to be a faythfull
souldyore vnto thy captayne Chryste : to
whome thou owest thy lyfe & soule / bothe
bycause he gaue it the / & also bycause he
restored it agayne to the / to whome thou
owest more thā thou art able to paye. Co-
meth it not to thy mynde, how whā thou

**In tyme of
Baptysme we
professe with
protestacion to
fyght euer vn-
der the stan-
dard of chryst.**

Capto primo.

there bounde with his sacramentes, as
with holy gyftes / thou were sworne with
wordes for the nones, to take the parte of
so courtelys an Emperour / and that thou
dydest curse and banne thyne owne heed /
despyrge vengeance to fall vpon thyne
owne selfe / yf thou dydest not abyde by
thy promise? For what entent was the
sygne of the crosse prynced in thy forehead,
but that as long as thou lyuest, thou sholdest
fyght vnder his standarde? For what
entent were thou anoynted with his ho-
ly oyle / but that thou for euer shouldest
wraastle and fyght agaynst byces? What
shame, and how great abomynacyon is it
accounted with all men, yf a man forsake
his kynge, or chiefe lord? Why settest thou
so lyght than by thy capteyn Chryst? ney-
ther kepte downe with the feare of hym /
seyng he is god / nor refraynyng for the
loue of hym / seyng for thy sake he was
made man? yf & seyng thou vsurpest his
name, thou oughtest to remembre what
thou hast promysed hym. Why departest
thou awaye from hym lyke a false for-
sworne man / and goest vnto thyne en-
nemye / frome whense he ones redemed
the, with the raunsome of his precyous
blode? Why doest thou so ofte a renegate
warre & fyght vnder the standarde of his

Badges &
sygnes of
baptysm.

The name of
Chryste ought
to put vs in re-
membrance.

Capto primo.

aduersary? With what face presumest thou
to set vp contrary baners against thy king,
whiche for thy sake bestowed his owne
lyfe? who so euer is not on his part/as he
saith himself Luc. xi. standeth against hym.
And he þ gadereth not with him, scattereth
abrode. Thou warrest not onely with fyl-
thy tittle or quarell/ but also for a mysera-
ble rewarde. Wylt thou heare who so euer
thou be, þ art a seruant or souldyours to the
worlde/ what shalbe thy mede? Paule the
standarde bearer in the warre of Christ an-
swereth þ. The rewarde (saith he) of synne
is deth. And who wold take vpon hym to
fight in a iust & an honest cause, yf he were
sure to dye but bodyly onely: & thou fygh-
test in a wronge & also a fylthy quarell, to
obtaine for thy rewarde, the dethe of thy
soule. In these mad warres whiche man
maketh agaynst man/eyther thzugh beest-
ly furze / or thzugh wretched & myserable
necessite/ seest thou not, yf at any tyme the
greatnes of þ praye purpled, or hoped for/
or cōforte of the captayne/ or the cruelnes
of the ennemys / or shame of cowardnes
cast in theyr tethes / or in cōclusyon, yf de-
syre of prayse hath pricked & stirred vp the
souldyours myndes: With what courage,
& how lusty stomaches they fynyshe, what
so euer labour remaineth? how lytel they

The querdon
of synne.

Capto primo.

regarde they? lyues? With how great spert
nes they renne vpon they? ennemyes: Wel
is him that may go forrest? And I beseeche
the how moche worth is þ reward, whiche
those wretched men go about to gete,
with so great ieopardies & diligence? Which
is nothig els, but to haue prayse of a wret
ched mā they? capteyn/ & that they myght
be glorified with a rude & homely songe/
suche as are vsed to be made in þ tyme of
warre/ to haue happely their names wyrt
ten in a harpers bederoll, to gete a garlande
of grasse, or oken leues/ or at the moost, to
bryng home a lytel more baūtage, or wyrt
nyng with them. We on þ other syde clene
contrary, be kendled neyther with shame
nor hope of reward/ & yet he beholdeth vs
whyle we fyght, þ shall quyte our payne,
yf we wyne the felde. But what reward
setteth forth þ chiefe ruler of our game, for
them þ wyne the maystry: betwyl not mu
les, as Achylles dyd in Homere/ not trip
odas/ that is to say/ meate bordes with. iij.
fete/ as Eneas dyd in Virgil: but suche as
the eye neuer sawe/ ne þ eare neuer herde,
neyther coude synke in to the hert of man.
And these rewardes he gyueth in þ meane
seaso to his (whyles they be yet fyghting)
as solaces, & thinges to cōfort them in their
labours & trauayles. And what aftward?

Comparas
cyon of re
wardes.

Capto primo.

certes blisse immortalite. howbeit i games
of spozte/as reynge, wassylng & lepyng,
in whiche the chiefe part of rewarde, is
praysse: euen they which be ouercom/haue
lykewyse theyr rewarde assigne vnto
them. But our mater is tryed wth great
and doutfull peryll/ neyther we syght for
praysse, but for lyfe. And as rewarde of most
valure is set before hym that quiteth hym
selfe moost manfully: so payne most terry-
ble is appoynted for hym þ gyueth backe.
Heuen is promysed to hym that syghteth
lustely. And why is not the quick courage
of a gentyll stomacke enflamed wth the
hope of so blessed a rewarde: namely whā
he promyseth/whiche as he can not dye/
euen so he can not deceyue. Al thynges be
done in the syght of god, whiche al thyngs
beholdeth: we haue al the company of he-
uen beholders of our cōflict? And how are
we not moued at the lest way euen for ve-
ry shame? He shall praysse our vertue & di-
ligēce/ of whome to be lauded is very fel-
cite. Why seke we not this praysse/ye wth
the losse of our lyues? It is a cowardfull
mynde þ wyl be quickened wth no maner
of rewarde. The veryest hertles coward in
the worlde/for feare of perpls oft tyme ta-
keth courage to hym. And in worldly ba-
tayles, though thyne aduersary be neuer

God behol-
deth vs.

Capto primo.

So cruell/ yet rageth he but on thy goodes
& body onely. What more than that coude
cruell Achilles do to Hector? But here the
immortall parte of the, is assavoted: & thy
carkas is not drawen aboute the sepulcre
as Hector's was: but thy body & soule are
together cast downe in to hell. There the
greatest calamite or hurt is, that a sworde
shall separate the soule frō the body: here
is taken frō thy soule þy lyfe / which is god
hym selfe. It is natural for þy body to dye:
Whiche yf no man kyll / yet must it nedely
dye. But thy soule to dye, is extreme my-
sery. With how great cautel voyde we the
woundes of the body / With how great dili-
gence cure we them / & set we so litel of the
woundes of the soule? Our hertes cryeth &
grudgeth at the remembraunce of deth of
the body, as at a terryble or outragious
thing, bycause it is seen with bodily eyen.
The soule to dye, bycause no man seeth, &
fewe byleueth / therfore very fewe feare it.
And yet is this deth more cruell, than the
other: Euen as moche as the soule pas-
seth the body / and god excelleth the soule.
Wylte thou that I shewe the certayne
coniectures, examples, or tokens, wherby
thou mayst perceyue the sycknes & deth of
the soule? Thy stomacke dygesteth yll / it
kepeth no meate: thou preyuest by and by

Achilles slewe
Hector.

The deth of
the body se-
meth terry-
ble / the deth
of the soule
is not per-
ceyued.

The token of a
sycke soule

Capto primo.

thy body to be out of temper. And breade is not so naturall meate for thy body / as the worde of god is meate for thy soule. yf that seme bitter / yf thy mynde cyle against it / why doutest thou yet, but þ the mouth of thy soule is out of taste / & infected with some disease. yf thy memoꝝ, the stomacke of thy soule, kepe not þ lernynge of god / yf by cōtynual meditaciō thou digestest not / yf whā it is digested / thou sendest it not to al partes by operacyon / thou hast an euident tokē that thy soule is acrased. Whan thy knees for weyknes bowe vnder the / & moche worke to drawe thy lymmes after the / thou pceyuest playnly thy body to be euill at ease. And doest thou not perceyue the sycknes of thy soule / whā he grudgeth and is weyke & faynt to all dedes of pite / whan he hath no strengthe to suffre pacyently, the leest rebuke in the worlde / & is troubled, & angry with the losse of a half-peny. After that the syght is departed fro the eyes / & the eares cease to heare. After that all the body hath lost his felynge: no man douteth than, but the soule is departed. Whan the eyes of thy herte be waredym / i so moche that thou canst not se the most clereſt light / whiche is trouth. Whan thou hearest not with thy inwarde eares the voyce of god. Whā thou lackest all thy

Capto primo.

inwardely felyng & pcepyng of the know-
lege of god / thynkest thou that thy soule
is alpye? Thou seest thy brother vngood-
ly entreated / thy mynde is nothyng mo-
ued / so thy mater be in good case. Why fe-
leth thy soule nothyng here? Certaynly
bycause he is deed. Why deed? bycause her
lyfe is awaye / whiche is god. For verily
where god is / ther is charite, loue, & cōpas-
syon of thy neyghbour: for god is that cha-
rite. For yf thou were a quyk membre /
how coude any part of thy body ake / thou
not sorowynge / no not ones felyng or pce-
pyng it. Take a more euident token. Thou
hast deceyued thy frende / thou hast cōmyt-
ted adultery, thy soule hath caught a deed-
ly wounde / and yet it greueth the not / in so
moche that thou ioyest, as it were of gret
wynnyng / & boastest thy selfe, of that thou
shamefully hast cōmytted: byleue surely
that thy soule lyeth deed. Thy body is not
alpye, yf he fele not the pycking of a pyn.
And is thy soule alpye whiche lacketh the
felyng of so great a wounde? Thou hearest
some man vse lewde & presumptuous cō-
municacyon / wordes of backbytynge / vn-
chaste & fylthy / ragynge furiously agaynst
his neyghbour: thynke not þ soule of that
man to be alpye. There lyeth a rotten car-
kas in the sepulchre of þ stomak, fro whens

God is lyfe
of the soule.

felyng is a
token of lyfe.

Capto primo.

suche stench aryseth, and infecteth euery man that cometh nygh. Chryst called the pharysees paynted sepulcres. Why so? because they bare deed soules aboute with them. And kynge Dauid the pphete sayth. they? throte is a sepulcre wyde open/ they spake deceptfully with they? tonges. The bodyes of holy people be the temples of the holy goost. And lewde mennes bodyes be the sepulcres of deed corpes/ that the interpretations of the gramaryens to them myght well be applyed Soma quasi Stoma. it is called a body, bycause it is the buryall/ that is to say, the graue of the soule. The brest is the sepulcre/ the mouth & the throte is the gapyng of the sepulcre/ & the body destitute of the soule, is not so deed as is the soule, whan she is forsaken of almyghty god/ neyther any corpe synketh in the nose of man so soze / as the stench of a soule buryed. iiii. dayes, offendeth the nose of god and all sayntes. Therfore conclude/ whan so euer deed wordes procede out of thy herte / it must nedes be, that a deed corpe lyeth buryed within. For whā (accordyng to the gospell) the mouth spekech of the haboundaunce of the hert/ no doubt he wolde speke the lyuely wordes of god / yf there were lyfe present / that is to wyte, god. In an other place of the gos

The bodyes of good mē be the temples of the holy goost.

The body is the buryal or graue.

Capto primo.

pell/the disciples saye to Chryst. Mayster
whether shall we go/ thou hast þ wordes
of lyfe? Why so I praye the/the wordes of
lyfe? Certaynly, for bycause they spronge
out of that soule, fro whome the godhede,
whiche restored vs agayn to lyfe imortal,
neuer departed so moche as one moment.
The phisytyan easeth thy body somtyme
whā thou art diseased. Good & holy men
sometymes haue called þ body deed, to lyfe
agayn. But a deed soule, nothing but god
onely, of his free & syngular power resto-
reth to lyfe agayn/ ye and he restoreth her
not agayne, yf she beyng deed, haue ones
forsaken the body. More ouer, of the bo-
dily deth, is the felyng lytel, or none at al.
But of the soule, is the felyng eternal. And
though also the soule in that case, be more
than deed/ yet as touchynge the felyng of
eternal deth, she is euer immortall. Ther-
fore, seynge we must nedes fyght with so
straunge & meruailous ieopardy/ what dul-
nes, what neglygence, what folyshnes is
that of our mynde/ Whome fere of so great
myschefe sharpeneth not? And agayn on þ
cōtrary parte, there is no cause wherfore,
eyther the greatnes of peryll, or elles the
multytude, the violence, the subtyltye of
thyne aduersaryes, wolde abate the cou-
rage of þ mynde. It cōmeth to thy mynde

many causes
why a christen
man ought to
be of good con-
ferte/ & to haue
confydence.

Capto primo.

both greuous an aduersary thou hast: Remember also on the other syde, both present both redy at hande thou hast helpe and socour. Agaynst the, be innumerable/ye but he that taketh thy parte/hymself alone is more of power, than all they. yf god be on our syde/what mater is it who be agaynst vs. yf he stay the/who shall cast þe downe. But thou must be enflamed in al thy heart and brenne in feruēt desyre of victory. Let it come to thy remembraunce, that thou stryuest not / nor hast not to do with a freshe sowdypour & a newe aduersary / but with hym that was many yerres ago discōfited, ouerthrowen, spoyled, and ledde captiue, in triumphe of vs / but than in Chryst our heed/by whose myght no doubt, he shall be subdued agayne in vs also. Take hede therfore that thou be a mēbre of the body, and thou shalt be able to do al thynges in the power of þe heed. In thy selfe thou art very weyke/in hym thou art valyaunt / & nothyng is there, that thou art not able to do. Wherfore the ende of our warre, is not doutfull/bycause the victory depēdeth not of fortune/but is put holly in þe hādes of god/& by hym in our handes. No mā is here that hath not ouercōme/ but he that wolde not. The benigne of our ptectour neuer fayled man. If thou take hede to

Our enemy
was over-
com many
yerres ago
gone.

No man is
stronger in
his owne
strength.

Capto. ij.

and were and to do thy parte agayn/ thou
art sure of the victoꝝ: for he shal fyght for
the/ and his libetallite shall be imputed to
the for merite. Thou must thake hym all
togedder for the victoꝝ/ whiche fyist of all
hymselfe alone beyng immaculate/ pure &
clene from synne/ oppressed the tyranny of
synne. But this victoꝝ shal not coe with-
out thyne owne diligence also/ for he that
sayd/ haue confydence, I haue ouercomen
the worlde/ wold haue the to be of a good
cōfoꝝt/ but not careles & negligēt. On this
maner in conclusyon, in his strength/ & by
hym we shall ouercome, if by his ensam-
ple we shall fyght as he fought: wherfore
thou muste so kepe a meane course/ as it
were bytwene Scilla, & Charibdis/ that
neyther trustyng to moche, & bearyng the
ouer bolde vpon the grace of god, thou be
carelesse & rechelesse/ neyther yet so mys-
trustyng in thy selfe/ feared with the diffi-
culties of the warre/ do cast from the cou-
rage/ boldnesse or cōfydence of mynde to-
gedder with harneys and wepons also.

Scilla is a feo-
pardous place
in the see of co-
rle.

Charibdis is
a swalowe or
whylepole in
the same see.

Of the wepons to be vled in the
warre of a chrysten man. Ca. ij.

AND I suppose that nothyng prepa-
reth so moche to the discyplyne of
B. j.

Capto. ii.

this warre as that thou surely knowest and presently haue recorded, & exercised in thy mynde alwaye, with what kynde of armure or wepōs thou oughtest to fyght/ & agaynst what enemyes thou must encounter & iust. More ouer that thy wepōs be alwaye redy at hande/ leest thyne so subtle an enemy shoulde take the sleper & vnarmed. In these worldly warres a man may be often tymes at rest/ as in the depe of the wynter/ or in tyme of truce: but we as longe as we kepe warre in this body/ may departe from our harneys, & wepōs no ceason/ no not (as þe sayeng is) one fyngger brede. We must euer stande afore the tentes & make watche/ for our aduersary is neuer ydle: but whā he is most calme & styll/ whan he sayneth to flee or to make truce/ euen than most of al he ymagyneth gyle: & thou hast neuer more nede to kepe watche than whā he maketh cōtēnānce or semblaunce of peace. Thou hast neuer lesse nede to feare/ than whā he assaulteth the with opē warre. Therefore let thy first care be, that thy mynde be not vnarmed. We arme our body bycause we wold haue no nede to feare the dagger or p̄tuy murderer of the thefe. Shall we not arme our mynde lykewise/ that he might be in sauegarde? Our enemyes be armed to dystroye

A chrysten
man shold
neuer cease
frō warre.

Capto. ij.

vs/ dothe it geue vs to take our wepons
of defence & we perswade not? They watche
to kyll/ Shall nat we watche to be out of
dangier? But of the armure & wepons of a
christen man, we shall make special men-
tion whan we come to the places conue-
nyent. In þe meane ceason, to speke breuely
who so euer wyl assaile with batayle the
seven nacys that be called/ Cananei/ Ce-
rhet/ Amorrei/ Pherezai/ Bergezei/ Euei/
and Jebuzei/ þis is to say/ who so euer wyl
take vpon hym to fyght agaynst the hole
hoost of vices/ of the which seven be coun-
ted as chefe capitaynes/ must ppyde hym
of two specyall wepons/ prayer & know-
lege/ otherwoyse called lernynge. Paule
wolde we shulde be euer armed/ whiche
byddeth vs pray continually without stop.
Prayer pure and persyte lyfteth vp thyne
affectyon to heuen/ a toure beyonde thyne
enemyes reach. Lernynge or knowlege
senseth or armeth the mynde with hollesom
preceptes & honest opinyons/ and putteth
the euer in remembraunce of vertue/ so that
neyther can be lackyng to þe other. These
twayne cleueth so togyder lyke frendes/
the one euer requyring the others helpe.
The one maketh intercessyon & prayeth.
The other sheweth what is to be desyred,
and what thou oughtest to pray. To pray

The vii. nacys
ons inhabyted
the lande of be-
hest or promys-
sion/ promysed
to Abraham &
his offsprynge.

Prayer & know-
lege be the che-
fe armoure of a
christen man.

Capto. ii.

The sonnes of
zebedei be Jas-
mes the more/
and John the
Euangelyst.

Aaron signy-
fyeth prayer.
Moyles beto-
keneth know-
lege.

seruētly / & (as James exhorteth vs) with-
out doutyng or mistrustyng, sayth & hope
bringeth to passe. To pray in the name of
Jesu / whiche is nothyng els but to desire
thinges holsom for thy soule helth onely /
lernyng or doctryne teacheth the. Said not
Christ to the sonnes of zebedei ye knowe
not what ye aske? But prayer verily is the
more excellēt / as she that cōmuneth & tal-
keth familiarily with almyghty god. yet
for all that is doctryne no lesse necessary.
And I can not tell, whether þ thou fleddest
from Egypt, myghtest without great jeo-
pardy cōmyt thyselfe to so long a tourney
so harde and full of dysculty / without the
capteyns Aarō & Moyles. Aaron whiche
was charged with thyngs dedycate to the
seruyce of godds tēple / betokeneth prayer.
By Moyles is fygured the knowlege of
the law of god. And as knowlege of god,
ought not to be vnyfytte: so prayer shulde
not be faynte / slacke / without courage or
quycknesse. Moyles with the wepons of
prayer, fought agaynst his enemyes / but
had his hādes lyfted vp to heuen / whiche
whan he let downe / the israelites had the
worse. Thou happely whan thou prayest
cōsyderest only, how moche of thy psalmes
thou hast mombled vp / & thyngest moche
bablyng to be the strength, and vertue of

Capto. ij.

prayer: whiche is chesely the vyce of them
whiche (as infantes) cleue to the lytterall
sence/ & are not yet geowen vp to the rype
nesse of the spytte. But here what Christ
teacheth vs in Mathew/ sayeng. when ye
pray speke nat moche/ as the ethneys and
gentyles do/ for they thynke their prayers
to be accepted bycause of moche bablyng.
Counterfayte them not therfore/ for your
father knoweth wherof ye haue nede be-
fore ye desyre it of hym. And Paule to the
Corinthes dyspyseth. x. thousande wordes
babled with mouthe/ in cōparison of spue,
spoken in knowlege. Moyses opened not
his lippes/ and yet god sayd to hym: why
crepest thou so to me. It is not the noyse of
thy lippes/ but the feruent desyre of thy
mynde/ whiche (as it were a very swete
voyce) beateth the eares of god. Let this
therfore be a customable thyng with the
that as soone as thyne enemye aryseth
agaynst the/ and the vyces whiche thou
hast forsaken trouble the/ thou than with-
out taryeng with sure cōfydence and trust
lyfte vp thy mynde to heuen/ from whence
helpe shall come to the/ & thyder also lyfte
vp thy handes. The surest thyng of all is
to be occupied in dedes of pytie/ that thy
dedes may be referred and applyed/ not to
worldly besynes/ but vnto Christ. yet leest

B. iij.

Pite is not ta-
ke for cōpassiō/
but for the ho-
nouryng & wor-
shippynge of
god with cha-
rite or lone or
dynate/ as
Christ taught
vs to lone.

Capto. ii.

mana is a ho-
ny dewe wher-
with the chy-
dren of Israhel
were fed. xl. ye-
res / & it is syg-
nyfied know-
ledge / and also
by water lyke-
wyse.

thou shouldest dyspyse the helpe of know-
lege / consyder one thyng. Before tyme it
was ynough for the israelytes to flee and
escape from their enemyes / but they were
neuer so bolde as to prouoke the Amala-
chytes / and to reye with them hande for
hãde, before they were refreshed with mā-
na from heuen / & water rennyng out of
the harde rocke. The noble warryour Da-
uid refreshed and made strong with these
cates / set naught by the hole host of his
aduersaryes / sayeng. Oh good lord thou
hast set a table of meate before me, to de-
fende me agaynst al men that trouble me.
Byleue me well brother syngularly belo-
ued in my hert / there is none so great vio-
lence of thy foes / that is to saye / none so
great temptation, whiche feruēt study or
meditaciō of holy scripture / is not able to
put abacke / nor any so greuous aduersite,
which it maketh not easy. And lest I shul-
de seme to be somewhat to bolde an inter-
pretour (though I coude defende my selfe
with great authorite) what thyng I pray
the coude more pperly haue signified the
knowlege of the secrete lawe of god than
dyd māna? For first in that it sprang not
out of þe erth / but rayned downe fro heuē:
By this propertie thou perceyuest þe diffe-
rence bytwene the doctryne of god, and the

Capto. ij.

doctrine of mā. For al holy scripture came
by diuine inspiracyon and from god the
author. In that it is small or lytle in qua-
titye/ is signified the humilite/ lowlynes or
homynesse of the style vnder rude wordes
includig great mystry. That it is whyte,
by this propertie is signified the puryte &
clēnesse of goddys lawe. For there is no do-
ctrine of man, whiche is not defyled with
some blacke spot of errour/ onely the do-
ctrine of Christ is euerywhere bright/ eue-
ry where pure and clene. That it is some-
what harde & some deale rough & sharpe/
betokeneth secrete misteryes hydde in the
litteral sence. If thou haue the bitter syde
and if I may so call it the codde/ what is
more harde or vnsauery? They tasted but
the bitter rynde of manna/ whiche sayd to
Christ/ this is an hard sayeng/ & who may
abyde the berryng therof. But get out the
spirituall sence/ & nothyng is more sweter
nor more full of pleasure and swete iuce.
More ouer māna is in the ebrew tongue
as moche to say, as what is this? whiche
questyon agreeth well to holy scripture/
which hath nothyng i it ydle or in vayne/
no not one tytle or pricke/ vnworthy to be
serched/ vnworthy to be pondred/ vnwor-
thy of this sayeng/ what is this? It is a
comen vse vnto the holy goost to signifie

Capto. ii.

by water & knowlege of the lathe of god.
 Thou redest of þ water of confort by whose
 bankes David reioyseth to haue be nou-
 ryshed by: thou redest of þ waters whiche
 wyndom couereth in to the toppes of eue-
 ry wape: thou redest of the mystical ryuer
 in to the whiche Ezechiel enired / & coude
 not wade ouer: thou redest of the welles
 that Abraham digged / whiche whan they
 were stopped of the phylistiens ysaac repa-
 red agayne. Thou redest of .xij. fountaynes
 at whiche þ israelytes after they had wal-
 ked through .xl. mansions / & began than
 to be wery & faynte / rested and refreshed
 themselfe & made them strong to the long
 iourney of desert. Thou also redest in the
 gospel of the well wherbyon Christ sare
 weryed in his iourney. Thou redest of the
 water of Siloe / wherby he sendeth the
 blynde to recouer his syght. Thou redest
 of þ water poured i to the basen to washe
 the apostels fete. And bicause it nedeth not
 to reherse all places in this significacyon /
 ofte mencion is made in scripture of welles
 fountaynes / and ryuers / by whiche is sig-
 nified nothyng els, but that we ought to
 enqurye and serche diligently for misterpes
 hydde in scripture. What signyfeth water
 hydde in þ baynes of the erth but mystery
 couered or hyd in the lysterall sence? What

Siloe is a
 poole with-
 in Ierusalem
 at the fote
 of the mount
 Syon.

Capit. ii.

meaneth the same conueyed abroad but
mysterly opened & expounded? whiche beyng
spred & dilated bothe wyde & brode/ to the
edifying of þe hearers/ what cause is there
why it myght not be called a ruer? wher
fore if thou dedycate thy selfe holly to the
study of scripture, & exercise thy mynde day
and nyght in þe lawe of god/ no feare shall
trouble the/ neyther by day nor night: but
thou shalt agaynst all assautes of thyn
enemyes, be armed & exercised also. And I
disallowe it not utterly, if a man for a sea-
son (to begyn withall) do exercise & spozte
hymselfe in werkes of poetes and philoso-
phers, whiche were gentyles/ as i his A b c.
or introductory to a more perfyte thyng/
so that he taste of them measurably/ and
whyles youth shal gyue hym leue/ & euen
as though a man toke them in his waye/
but not abyde and tary vpon them styll/ &
to were olde and dye in them/ as he were
bounde to the rockes of Syrenes/ that is
to put his hole delectacyon in them/ & ne-
uer go farther. For holy Basilus to suche
pastyme exhorteth yonge men/ whom he
hymselfe had induced to þe conuersacion of
christen people. And our Augustyn calleth
backe agayne his frende Licetius, to passe
the tyme with the muses/ neyther Ierom
repenteth hym selfe, that he hath loued &

Sirenes were
ny. ladyes dwel-
ling in an yland/
whiche with
swemes of son-
ge drew vnto
them who so re-
uer sailed by/ &
after killed the
But Ulixes re-
turning fro the
siege of Troye
hauynge that
waye a necessa-
ri iourney stop-
ped his mary-
ners eres with
waxe/ & bounde
hymselfe to the
mast/ so herde
he their songe
and dynged all
leopard yow

Capto. ij.

Woman taken prisoner in warre. Cyprian
is commended, because he garnished the
temple of god, with the spoiles of the E-
gipcians. But in no case wolde I that thou
with the gentyles lernynge / shouldest also
souke the gentyles vyces & conuersacion.
For if thou do not / thou shalt fynde ma-
ny thyngs helping to honest luyng / ney-
ther is it to be refused what so euer an au-
thor (ye though he be a gentyle) teacheth
well. For Moses verily though he were
neuer so famylyer with god / yet dyspyled
he not the counsaile of his father in lawe
Jetro. Those sciences fastyon & quychen
a chylde wytt / & maketh hym apte afore
hande meruaylously to the vnderstandynge
of holy scripture: wherunto sodaynly and
irreuerently to presume with handes & fete
vntwaffed / is in maner a certayne kynde
of sacrilege. And Jerom checketh þe shame-
lesse pertnesse of the, whiche streyghtway
from secular or worldly science, dare take
in hande to medle or interprete holy scrip-
ture. But how moche shamesfuller do they
whiche neuer tasted other science / & yet at
the fyrst dare do the same thyng? But as
the scripture is not moche fruytful if thou
stande & stycke styll in the lettre: In lyke
maner the poetry of Homere, & Virgyll
shal not profite a lytell / if thou remembre

Caplo. ij.

that it must be vnderstande in the sence allegorye / whiche thing no man wyll denye, that hath assayed or tasted of the leernynge of olde antiquitees neuer so lytell / ye with the tipp of his tonge / or vttermoost parte of his lippes. As for the poetes, which wyte vncleynly / I wolde counsaile the not ones to touche them / or at the leest way, not to loke farre in them: except thou can the better abhorre vices whan they be descrybed to the / & in coparacions of fylthy thynges the moze feruently loue thinges honest. Of the philosophers, my mynde is that thou folowe them that were of Platoes secte / bycause bothe in very many sentēces / and moche more in their style & maner of spekyng / they come very nygh to the fygure and pperitie of speche vused of the pphetes and in the gospels. And to make an ende shortly / it shall be profytable to taste of al maner of leernynge of the gentyles / if it so be done as I shewed before / bothe i yeres accordyng & measurably / moze ouer with cautele & iudgemēt discretly / furthermoze with spede, & after the maner of a mā that entēdeth but to passe ouer þ coūtre onely / and not to dwel or inhabyte. In cōclusion (whiche thyng is chefest of all) if euery thyng be applyed & referred to Christ. For so shal althyng be cleue to them þ be cleue

Capto.ij.

As Salomon
had .lx. queenes
lxxx. concubynes
& damoyelles
innumerable/
yet one chese
quene/ whome
all the rest ho-
nored. So may
we of all scien-
ces haue an-
shours inume-
rable / yf holy
scripture be
chese of all o-
ther for the ho-
nestyng of her.

The Israelyte
myght take to
wife a strainger
taken in warre
so that her nay-
les were fyrste
pared and her
heare shauen :
So may chry-
stē men honour
god with gēty-
les lernyng/yf
we cut of that
is superfluous .

The light & pu-
re whyte breed
betokeneth the
gētile luyng.
Māna betoke-
neth the wyf-
dom of god.

Whan on the other syde to them that be
vncleane nothyng is cleane. And it shall be
no rebuke to the/ if after the ensample of
Salomon, thou nourtyshe bp at home in
thy house. lx. queenes. lxxx. souereyn ladyes
& damoyseles innumerable of secular wyf-
dome. So that the wyfdome of god be a-
boue al other/ thy best beloued/ thy doue/
thy swete hert/ which onely semeth beau-
tifull. And an israelyte loueth a strainger &
a barbarous damsell/ overcome with her
beautie: but fyrst he shaueth of her beere
and pareth her nayles/ & maketh her of an
alyen an israelyte. And the prophete Dze
maryed an harlot/ and of her had children
not for himselfe/ but for ꝑ lorde of sabaoth:
and the holy fornycation of the prophete,
augmented the housholde of god. The e-
biewes after they had forsaken Egypt/ ly-
ued with lyght & pure whyte breed for a
season/ but it was not suffyciēt to so great
a iourney. Therfore that breed lothed at
ones/ thou must make as good spede as
can be, vnto manna of celestypall wysdome
the whiche shal nourtyshe the haboundant-
ly and strength the vntyll thou obtayne
thy purpose/ and wyne by victoꝝ the re-
warde ꝑ neuer shall cease: but thou muste
euer remembre in the meane season/ ꝑ ho-
ly scripture may not be touched but with

Caplo.ii.

clene & washten handes / that is to vnder-
stande / but with high purenesse of mynde /
lest that, whiche of it selfe is a p̄seruatyue
or tryacle / by thynne owne faute turne to þ
in to popson / and lest māna to the, begyn
to putrifye / except þ thou conuey or sende
it in to the inwarde partes of thy mynde &
affectyon / & lest happly it shulde fortune
to the as it dyd to Oza / whiche feared not
to set his prophane and vncleane hādes to
the Arke of god enclynnyng on þ one syde,
and with sodeyn deth was punished for
his leude seruyce. The fyrst poynt is, that
thou haue good opinyon of the holy scrip-
tures / & that thou esteeme them of no lesse
valure & dignite: than they are worthy to
be esteemed: and that they came out of the
secrete closet of the mynde of god. Thou
shalt p̄ceyue, that thou art inspired of god
moued inwardly / rapt & in an vnspe-
cable maner altered & chaunged in to an other
maner fygure or shap / if thou wylt come
religiously / if with reuerence and mekely:
thou shalt se the pleasures / delicates / or
deynties of the blisse spous. Thou shalt
se the p̄cious iowels of ryche Salomō /
thou shalt se þ secrete treasure of eternall
wisdom? But beware that thou breke not
malepertly in to the secrete closet: the dore
is lowe / beware lest thou stryke the dore

Dauid enten-
ded to translate
the ark of god
out of the house
of Amynadab /
whiche was in
Gabaon / they
put the ark vpon
a cart / Oza
with his bre-
therne wayted
on it on eyther
side / as the ark
enclined and
bowed / Oza set
his hande to
stay it / & was
smitten with
sodeyne deth
for his presum-
pcyon.

Scriptur must
be had in great
reuerence.

Caplo. ii.

sayth must be
giuen to holy
scripture.

The chiefe in-
terpretours of
holy scripture.

Maister Do-
ctor Dunce.

With thy heed / & be sayne to lepe backe a-
gayn. Thynke on this wise, nothing that
thou seest with thyne eyes / nothing that
thou haddest with thy fingers, to be i deede
the same thing whiche it apereth / so sure-
ly as these thyngs be true i holy scripture:
so þ if heuen & erth shuld perishe / yet of þ
wordes of god not one iote, or tytle shal pe-
rish / but al shalbe fulfilled. Though men
lye / though me erre / yet the veryte of god
neyther discepueth nor is discepued. Of þ
interpretours of scripture / chose the above
al other þ go farthest fro the lettre / which
chiefely next after Paule be Origene / Am-
brose / Jerom & Augustyne. For I se the di-
uines of later tyme stycke very moche in þ
lettre / & with good wyll gyue moze study
to subtile & disceyptfull argumētes / tha to
serche out þ mistekes / as though Paule
hath not sayd truly our laboure to be vni-
uall. I haue herd some me mysele, which stode
so greatly in their owne cōcepte with the
fantastikall tradyciōs / ymagynaciōs & in-
uenciōs of man / þ they dysprsed þ inter-
pretaciō of olde doctours, that were nigh
to Christ & his apostles, bothe i tyme & ly-
uynge also: & accompte them as dremes / yē
& mayster Dunce gaue the suche cōfydēce:
that notwithstanding they neuer ones redde
the holy scripture / yet thought they them

Capto. ii.

selfe to be perfyte diuynes / which psones,
 though they speke thyngs neuer so crafty
 and subtil: yet whether thy speke thyngs
 worthy of þe holy goost, & the meke spyrite
 of Christ or not / let other men iudge. But
 if thou haddest leuer to be somewhat lusty
 & quicke of spyrite / thā to be armed to cō-
 tecton / that is to say / to brabolyng or scol-
 dig. If thou seke rather to haue thy soule
 made fatte / thā thy wyt to be vainly dely-
 red / study & rede ouer chesly þe olde doctors
 & expositors / whose godlynes, & holy lyfe
 is more proued & knowen / whose religion
 to god is more to be pōdred & looked vpon,
 whose lernig is more plēteous & sage also,
 whose stile is neyther bare ne rude, & iter-
 ptaciō more agreable to þe holy misteryes.
 And I say not this, bycause I dispise these
 newe diuynes: but bycause I set more by
 thynges more pfytable / & more apt for the
 purpose. And also the spyrite of god hath a
 certayn tonge or speche appropriate to him
 selfe: he hath his fygures / similitudes / pa-
 rables / cōparisōs / puerbes & rebils, which
 thou must obserue & marke dilygently / if
 thou shuldest vnderstāde thē. The wisdom of
 god stuteth & lyfeth as it were a dilygēt
 mother, fastyoneth her wordes acordig to
 our ifancie & feblenes. She gyueth mylike
 to them that be infantes in Christ / weake

The spekyng
 of scripture.

Capto. ii.

meate to feble stomaches. Thou therefore
make spede thou were a man/make haste
to petyte & stronge meate/and prepare a
manes stomache. She stoupeth downe &
boweth her self to thy humillite & lownes.
Asyle than the contrary wyse/& ascende to
her heyght & excellencye. It is lyke a mo-
stre and vnnatural, to be ever a childe. He
is so hertles, that neuer ceaseth to be feble
& weake. The recording of one verse shall
be more sauery in thy mouth/& shall nour-
ryshe the better, if thou bryke the corde, &
taste of the swetnes which is within/ than
if thou shouldest syng the hole psalter/vn-
derstande onely after the litterall sence.
Wherof verily I gyue admonycio a great
deale the rather/ bycause I knowe by ex-
peryce, that this errour hath not infected
the ley people onely/ but also the myndes
of them whiche plesse & shewe outwarde
in their habyte & name or tytle/petyte reli-
gion/in so moche that they thinke the be-
ry scrupce of god, to be put chesely in this
one thyng/ if they shall saye ouer every
day as moche as they can of the psalmes
scarce vnderstande ye in the litterall sence.
Neyther I thynke, any other thyng to be
the t ruse, why we se þ charitable lving of
our mōkes & cloysterers so to fayle every
where/to be so colde/so flacke/so faynte &

Redyng
without
vndersta:
dyng.

The chari-
table ly-
uynge of
monkes.

Capto. 4.

so to banyshe away, than that they cōtinue all theyr lyfe, & were olde in the lettre: and neuer enforce to cōme to the spiritual knowlege of scriptur. Neyther heare they Chryste cryenge in the gospell/ the fleshe profyteth nothyng at all. It is the spiryte that quickeneth oꝝ giueth lyf. They heare not Paule, affermyng with his mayster/ the lettre killeth/ it is the spiryte that gyueth lyfe. And agayne, we knowe (sayth he) that the lawe is spirituall/ and not carnall. Spirituall thynges must be compared with spirituall thynges. In tyme passed, the father of al spiritual gyftes, wolde be honoured in the mountayne: but now he wyll be honoured in the spiryte. How be it, I despyse not the febleness of them, whiche foꝝ lacke of knowlege and vnderstandyng, doth that thyng whiche onely they be able to do/ pronoucyng the mystical psalmes with pure fayth, without dissimulacyon oꝝ ypocrisyse: but rather as in charmes & enchauntementes of magyke, certayne wordes not vnderstande/ no not of them whiche pronouce them, be yet beleued to be of vertue & strengthe: euen so the wordes of god/ though they be not perfectly vnderstande: neuerthelesse we must trust that they be profitable to them, that eyther sape them, oꝝ heare them with per-

A. j.

The fleshe is called in scripture what so euer is vyssible oꝝ perceyued outward with any sensible power.

The spiryte is called what so euer is perceyued inwardly with the eye of the soule.

A similitude of mekenes of them whiche lack capacity

Capto. ii.

fyte sayth/with pure affection and mynde.
And that the aungels, whiche are present
and dothe vnderstande, be prouoked to helpe
them. And Paule despyseth not them
whiche saye psalmes with theyr mouth/
or whiche speke with tonges: but he exhorteth
them to folowe more perfyte gyftes.
Unto whiche yf there be any that can
not attayne / through the defeaute not of
the mynde / but at the leest of nature: let
hym not barke agaynst them, whiche enforce
to better thynges. And after the precept
of Paule/let not hym whiche eateth,
despyse hym whiche eateth not / neyther
he that eateth not / iudge him that eateth.
Neuerthelesse I wyll not haue the, whiche
art endewed with so happy a wytte,
to be slowe, & to tary longe in the bareyn
lettre: but to make spede vnto more secreete
mysterpes / and to helpe the cōtynuall en-
deuoyre & enforcement of thyne industrie,
and wyll with often prayers: vntyll he
open to the, the booke clapsed with seuen
clapses, whiche hath the key of Dauid/
whiche also shitteth, and no man openeth
the pryncyples of the father / whiche neuer
man knewe but his sone / & he to whome
his sone hath vouchsafed cause to dysclose
them. But whether gothe our style asyde/
myne entent was to describe the forme of

Capto. ij.

lyuyng, not of lernynge. But I tourned
out of the waye thus farre, whyle I la-
boured to shewe the a mete shoppe, from
whens thou oughdest to fetch newe ar-
mure, & wepons belongynge to thy newe
warre. Therfore, to come to our purpose
agayne / yf thou shalte pyke and chose out
of the bookes of the gentyles, of euery
thyng the best. And also, yf thou by the
example of the bee / fleyng rounde aboute
by the gardynes of olde authours, shalte
sucke out onely the holssome and swete
iuce (the popson refused and left behynde)
thy mynde shall be better apparapplied a
great deale / and armed vnto the comune
lyfe or conuersacyon / in whiche we lyue
one with an other in honest maner. For
the philosophers & lerned men of the gen-
tyles, in theyr warre vse certeyn wepons
and armure not to be despyled. Neuerthe-
lesse, what so euer thyng of honestye, or
trouth thou fyndest any where / thynke
that to be Thyestes. But that dyuyne ar-
mure, and (to speke as the poetes do) that
harneys of Vulcan^s making / which with
no wepons can be persed / is fette onely
out of the armory of holy scripture / where
our noble capteyn Dauid, layde vp all his
ordynaunce of warre for his sowdours.
With whiche they sholde fyght afarre and

The armory
of Vulcanus.

Capto. 4.

Achilles ouer:
come with pye.
Eneas / ouer:
come with loue.

Poetes the fay
ners of goddes

Rynges Saule
armed Dauid
to fyght agaynst
goliath with he
uy & cōberous
harnes / put:
syng on hym a
salet of bras / &
cote of mayle /
but Dauid put
it of / & gatherd
stones out of
a broke / & with
a syng hyt So
lras in the for:
hed with a sto:
ne / & slew hym

at hādē agaynst the incircūcised pharisees.
With this harnes was clothed, neyther
Achilles / of whom Homere wyrteth, ney:
ther Eneas / of whome Virgill speketh /
though they be so fayned. Of which, & one
with tre / & other with loue, was ouercom
shamefully. And it is not spoken without
reason, that those wepons be not forged
in the werkhouse of man / but in the work
house or forge, that is comen to Vulcan
and Pallas / otherwyle called Minnerue.
For poetes, the fayners of goddes, make
Vulcanus lord of fyre / & Minnerua lady
of wyttre, facultyes, sciences, and craftes.
Whiche thyng I iudge to be done in very
dede (as thou mayst easely perceyue) when
fyre of & loue of god, hath armed thy wytt /
endued with honest faculties, so strongly /
that yf al & worlde shold fall on thy heed /
yet shold not the stroke put the to feare.
But fyrst thou must cast away the harnes
of proude Saule: whiche rather ladeth a
man, than be any thyng necessary or ppy:
table. And combred Dauid, redy to fyght
with Goliath, & holpe him not at al. More
ouer, from the banke of the broke of holy
scripture, thou must gather fyue stones:
whiche pādventure, be the fyue wordes of
Saule / whiche he speketh in knowlege.
Then take a syng in thy ryght hande /

Capto. ij.

With these weapons, is ouerthrowen our onely enemy the father of pryde, sathan/ whome at the last, with what weapons dyd our heed Chrysste Iesu ouercome? dyd not he smyte the forehead of our aduersary, as it had be with stones, sette out of þe broke/ when he answered hym in tyme of tēpta- cion with wordes of scripture? Wylt thou heare the instrumētes of artillary of chry- ste mens warre? And the zeale of hym (saith scripture) shall take harneys, & shall har- neys his creature to auenge his enemyes. he wyl put on iustyce for his brest plate/ & take for his helmet, sure & true iudgemēt/ he wyl take a swelde of equite spenetrable, or that can not be perced/ yea and he wyl sharpe or fascion cruel wrath in to a spere. Thou redest also i Eisaie, he is armed with iustyce/as with an habergyon, and a salet of helth vpon his heed/he is clothed with the vestures of vengeance/& couered as it were with a cloke of zeale. Now if thou list to go to the storehouse of Paule, that ba- lypaunt capteyn / certeynly thou shalt also fynde there the armure of warre/not car- nal thynge/ but balypaunt in god to destroye fortresses & conseyles/& euery hygh thing, that exalteth himself agaynst the doctrine of god. Thou shalt fynde there the armure of god/by the whiche thou mayst resyst in

when Sathan wold haue had chrysst to turne stones into bred Chust answered with scripture/ sayeng: mā ly- ueth not onely by bred/but by euery worde that procedeth of the mouth of god/than he wold haue had chrisst to fall fro the pynacle.

Chust answered with scripture/ sayenge/a man sholde not at- tempt his lord god. Than the deuil bad chust honoure hym. Chuste answe- red/ a mā must honor his lord god / and serue hym onely.

If zeale be in knowlege/ it is good/ & yf not/ it is euyl. As the pharysees for zeale of theyr traditions per- secuted Chrysst & the apostles.

Capto. ij.

A wofull dape. Thou shalt fynde the har-
neys of iustyce on the ryght hande / and
on the lefte, thou shalt fynde the defence
of thy sydes, verite / and the habbergon
of iustyce, the bukler of fayth / wherwith
thou mayst quenche al the hote and fyery
wepons of thy cruell aduersarye. Thou
shalt fynde also the helmet of helth, and
the sworde of the spyrte / whiche is the
worde of god : with whiche all, yf a man
be diligently couered and fenced / he may
boldly withoute feare, brynge forth the
bolde sayinge of Paule. Who shall sepa-
rate vs from the loue of god ? Shall tribu-
lacyon ? Shall straytnes or difficultye ? Shall
hunger ? Shall nakednes ? Shall peryll ? Shall
psecucion ? Shall a sworde ? Beholde how
myghty ennemyes, and how moche fea-
red of all men, he setteth at nought. But
heare also a certayne greater thyng / for
it foloweth. But in all thynges we haue
ouercōme, by his helpe, whiche loued vs.
And I am assured (sayth he) that neyther
deth nor lyfe / nor aungels / neyther princi-
pates / neyther vertues / neyther present
thynges / neyther thynges to cōme / ney-
ther strengthe / neyther hyghnes / neyther
lownesse / nor none other creature, shall
or may separate vs, from the loue of god /
whiche is in Chryst Iesu. O happy truste

Capto. ii.

and cōfydence/ whiche the weapons or ar-
mure of lpght gyueth to Paule / that is
by interpretacyon a lptell man / whiche
calleth hymself the refuse or outcast of the
worlde. Of suche armure therfore habou-
daunce shall holy scripture mynister to the/
yf thou wylte occupy thy tyme in it with
all thy myght: so that thou shalt not nede
our cōseyle or admonycyons. Neuerthe-
lesse, seynge it is thy mynde/ leest I wolde
seme, not to haue obeyed thy request / I
haue forged for the this lptell treatyse cal-
led Enchiridion/ that is to saye/ a certayn
lptell dagger/ whome neuer lay out of thy
hande/ no not whan thou art at meate/ or
in thy chambze. In so moche, that yf at
any tyme thou shalt be compelled to ma-
ke a pslgrymage in these worldly occupa-
cyons / and shalt be accombred to beare
aboute with the, the hole and complete
armure and harneys of holy scripture: yet
cōmytte not, that the suttell lyer in wayte
at any season wolde cōme vpon the, and
fynde the vtterly vnarmed. But at the
leest, let it not greue the, to haue with the
this lptel hanger/ whiche shall not be he-
uy to beare / nor vnprofytable for thy de-
fence. For it is very lptell/ yet yf thou vse
it wysely / & couple with it, the buckler of
fayth / thou shalt easily withstande the

Capto. iij.

fyerle and ragyng assaulte of thynne enemye: so that thou shalte receyue no deadly wounde. But now it is tyme that I begyn to geue the a certayne rule of the vse of these weapons/whiche yf thou shalt put in executyō or practyse/I trust it wyll come to passe / that our capytayne Iesus Chryst, shall translate the a conquerour, out of this lytell castell or garryson, in to his great cite Ierusalem with triumphe/where is no rage at all of any batayle: but eternall quietnes/perfeyte peace/assured tranquillite. where as in the meane season all hope and confydence of sauſgarde, is put in armure and weapon.

That the fyrst poynt of wysdome, is to knowe thy selfe/and of two manner wysdomes/the true wysdom and the apparent. Ca. iij.

That excellent good thyng desired and sought for of al men, is peace or quietnes: vnto whiche the louers of this worlde also referre al theyr study/but they seke a false peace / and shote at a wronge marke. The same peace, the philosophers also promysed vnto the folowers of theyr doctrynes/but yet falsly/ for Chryst onely gyueth it / the worlde gyueth it not. To

Capto. liij.

come to this quietnes / the onely waye of
meanes is. yf we make warre against our
selfe / yf we fyght strongly against oure
owne vyces. For with these ennemyes,
god whiche is our peace, is at variance,
and that with deadly hate / seying he is na-
turally vertue it selfe, & father & lord of al
vertue. And where as a fylthy puddle or a
synke gathered togyder of all kynde of vi-
ces / is named of the Stoikes (whiche are
the moost feruent defenders of vertue) fo-
lyshnes : and in our scripture the same is
called malyce. In lyke maner vertue or
goodnes lackynge in no poynt / of bothe
partes, is called wysdome. But (after the
saying of the wyse man) doth not wysdom
ouercome malyce? The father and heed
of malyce, is the ruler of darknes Beliall:
whose steppes who so euer foloweth, wal-
keth in the nyght, and shall come to eter-
nall nyght. On the other syde, the grounde
of wysdome, & in dede wysdome it selfe, is
Christ Iesus / whiche is the very lyght, &
bryghtnes of the glory of his father / put-
tyng away by hym selfe onely, the nyght
of the folysshnes of þe worlde. whiche (wyt-
nessing Paule) as he was made redempcion
& iustificacyon to vs that be borne agayne
in hym. Euen lyke wyse was made also
our wysdome. We (sayth Paule) preche

A man must
fyght against
hym selfe.

God is our
peace & felicity

Stoicy were
philosophers /
as Socrates /
& Plato / with
theyr folowers
whiche put fe-
licitie in trewe
pleasure / in ver-
tue onely / and
within the con-
science without
any outwarde
pleasure or ry-
chesse.

folysshnes is
myfery.
wysdome is
felicitie.

Foolles also be
wretches / and
vnhappy.
wyse men also
be happy and
fortunate.

Fylthyshnesse is
folysshnes.
Vertue is
wysdom.

Capto. lii.

worldly wys-
dome is very
folysshnes.

he must be a
foole in this
worlde/that
wyl be wyse
in god.

The serchers
were the Phy-
losophers whi-
che serched for
worldly wylde-
nes/ yet coude they
attayn no wys-
dome to saue the
soule of mā/ vn-
tyll chryst cam.

Chryste crucified/ whiche to the iewes, is
an occasyon of stumbleng & falleng/ & to þ
gētyles folysshnes. But to þ elected, bothe
of the iewes, & also of þ gētyles, we preche
Chryst, the vertue or strength of god, & the
wysdom of god/ by whose wysdom thurgh
his ensample, we may beate away the vi-
ctory of our ennemy malice/ yf we shal be
wyse i hym. in whome also we shal be con-
querours. Make moche of this wysdom, &
take her in thyne armes. worldly wysdom
set at nought/ which with false tytyle, and
vnder the name of wysdome, boasteth and
sheweth her selfe gay to folles/ whan after
Paule there is no greater folysshnes with
god, than worldly wysdom/ a thyng that
must be forgere in dede agayn of hym that
wyl be wyse in dede. If any man (sayth
Paule) amonge you semeth to be wyse in
this worlde / let hym be a foole, þ he may
be wyse/ for the wysdome of this worlde,
is folysshnes with god. And a lytell afore
Paule sayth, for it is wyrtē. I wyl destroy
the wysdome of wyse men/ & the prudence
of prudent men, I wyl reprove. Where is
the wyse man? Where is þ subtile lawyer?
Where is the sercher of this worlde? Hath
not god made the wysdom of this worlde
folysshnes? And I wote not but euen now
with greate hate, these folyshe wyse men

Capto. iij.

backe against the/ & these blynde capteyns
 & gnydes of blynde men, crye out and roze
 agaynst the/ sayinge, that thou art decey-
 ued, that thou doest, and art madde as a
 bedlem man/ bycause thou entēdest to de-
 parte vnto Chrystwarde. These be in na-
 me o. iely chrysten men: but in very dede,
 they are bothe mockers, & also ennemyes
 of Chrystes doctryne. Take hede and be-
 ware that they: folyshe bablynge moue
 the not: whose miserable blyndnes ought
 rather to be wepte, sorowed, & mourned/
 than to be counterfeyted, or folowed. Oh
 what folyshe kynde of wysdom, and clene
 out of ordre, is this, in trefles and thinges
 of no value/ye vnto fylthynges onely to be
 clere wytted, ware, and experte: but in
 those thynges whiche onely make for our
 sauegarde or helthe: not to haue moche
 more vnderstandynge, than a brute beest?
 Paule wolde we sholde be wyse but in
 goodnes/ & chyldren in euyll. These men
 be wyse to all iniquite: but they haue no
 lernynge to do good. And for as moche as
 that facoundyous and greke poete He-
 siodus, counteth hym good for nothyng:
 whiche neyther is wyse of hym selfe/ ney-
 ther yet wyll folowe, and do after hym
 that gyueth hym good counseyle. Of what
 degre than shall they be counted, whiche

many be chry-
 sten men in na-
 me onely / but
 the very chry-
 sten mē be they
 whiche kepe &
 obserue iward-
 ly chrystes pre-
 ceptes.

A true chrysten
 mā must disp-
 se the folishnes
 of worldly men

he is good for
 nothyng sayth
 hesiod⁹ which
 neyther hathe
 wysdo / nor yet
 wyll lerne it.

To haue know-
 ledge is best of
 all. To be wyll-
 yng to lerne/ &
 obedient to the
 truth/ is also a
 good thyng.

To lacke know-
 ledge/ is a very
 euill thyng.

To disdain to
 lerne is worse/
 but to withsta-
 de & repugne
 gaynst the true
 the to the whi-
 che teach the
 trueth/ is worst
 of all/ & farthest
 from grace.

Capto. iij.

Whan they them selfe be moost shamefull
 ly deceyued / yet neuer cease to trouble,
 to laugh, to scorne, and put in feare them
 whiche al redy be come to their wyttes a-
 gayne? But shal not þe mocker be mocked?
 He that dwelleth in heuen, shall mocke
 them agayn / & our lord shall laugh them
 to scorne. Thou reddest in the booke of Sa-
 pyence / they shall se verily, & shall despyse
 him / but god shall mocke the. To be moc-
 ked of lewde men / is as it were a prayse.
 And no doubt, it is a blessed thyng to fo-
 lowe our heed Chryste, & his apostles / & a
 fearful thyng truly to be mocked of god.
 I also (sayth wysdome) wyll laugh whan
 ye peryshe / & mocke you whan that thing
 hath hapned to you which ye feared: that
 is to say / whan they awaked out of theyr
 dreames, & come agayn to the self, whan it
 is to late / shall say. These be they whome
 we haue had in derisyon & reprove / we for
 lacke of vnderstandig haue colited their ly-
 ues to be madnes / & their ende to be with-
 out honour. This wysdom is beestly: & as
 James sayth, diabolike, & of the deuyll / &
 is an ennemy to god / whose ende is destru-
 ction. For alway after this wysdom, fo-
 loweth as a waytyng seruauant or hand-
 mayde myscheuous psumpccion / after pre-
 sumpccion, foloweth blyndnes of mynde /

sayll men say /
 ye good me / as
 ye lyue now / so
 liued such and
 such pope hoz-
 ly soles / & this
 cam of them / &
 so we trust to se
 happen of you.

Note how one
 vyce byngeth
 in an other.

Capto. iij.

after blyndnes of mynde, foloweth feruēt
rage & tyranmy of affectiōs & appetytes/ af
ter the tyranmy of affectiōs, foloweth the
hole hepe of al vices, & liberte to do what
he lysteth. Than foloweth custome/ after
custome foloweth moost wretched dulnes
or insensibilitie of mynde/ a dasyng of the
wyttes, for lacke of capacite. By whiche
meanes it cometh to passe at length/ that
euyl men perceyue not the selfe to synne. And
whyles they be in suche insensibilitie, with
out any felyng or perceyving of the selfe/ bo
dily deth cometh sodenly on them: & after
it, foloweth þe seconde deth/ whiche is deth
euerlastyng. Thou seest how þe mother of
extreme mischefe, is worldly wysdom. But
of the wysdom of Chyrist, whiche þe worlde
thinketh folyshnes/ this wyse thou redest.
Al good thinges came to me by hepes with
her/ & inestimable honestie by the hādes of
her. And I reioysed in all thynges, bycause
this wysdom went before me/ and I was
not ware, that she was mother of al good
thynges. This wysdom byyngeth with her
as companions, sobrenes, and mekenes.
Mekenes disposeth & maketh vs apte to
receyue the spiryte of god. For in the low
ly, humble & meke persone, he reioyseth to
rest. And whan þe spieryt hath replenyshed
our myndes with his seuēfolde grace/ than

The wysdom
of Chyrist.

Capto. lii.

forthwithall springeth that plenteous cr-
bage of all vertue, with those blisfed fruy-
tes: of whiche þ chefe, is the secrete ioye of
a clere conscience: a ioye knowen of none,
but onely of suche, to whome it hath cha-
nced to taste of it: whiche ioye neuer vani-
sheth awaye/ nor fadeth with the ioyes of
this worlde: but encreaseth and groweth
to eternal gladnes and myzth. This wyl-
dom my brother (after the counseyle of Ja-
mes) must thou requyre of god, with fer-
uent & brennyng desyre. And after the cou-
seyle of the wise man, dygge her out of the
veynes of holy scripture/ as it were trea-
sure hyd in þ erth. The chefe parte of this
wylsom is, that thou shouldest knowe thy
selfe. whiche worde, to haue descended fro
heuen, the antiquite beleued: & so moche
hath that sayinge pleased great auctours/
that they iudged all plenty of wylsom, to
be shortly comprehended in this lytell sen-
tence/ that is to wyte/ yf a man knowe him-
selfe. But let the weyght and authorite of
this doctryne & teachyng be of no valure
with vs/ excepte it agre with our lernyng.
The myssical louer in canticis, threteneth
his spouse / & bydderh her to gete her selfe
out of þ dozes/ except she knowe her selfe/
sayng. O thou beaufeful amonge al wo-
men/ yf thou knowe not thy selfe/ go out

Capto. iij.

of the dozes, & walke after the steppes of
thy flocke & sorte. Therefore let no man pre-
sumptuously take vpon hym this so great
a thyng / to thynke that he knoweth him-
selfe well ynough. I am not sure whether
any man knoweth his body vnto þ vtter-
most / and than how can a man knowe the
state of his mynde surely ynough? Paule,
whom god so loued, that he saue the my-
steries, y^e of the thyrd heuen / yet durst he
not iudge hymself. whiche thyng doutles
he wolde haue ben bolde to do / yf he had
knowne himselfe surely ynough. If so spi-
ritual a man, whiche discerneth al thinges,
& is himselfe to be iudged of no man / was
not surely ynough knowne to hiself: how
do we carnal men presume? In cōclusion,
let hym seme to be a very vnprofytable
sowdypour / whiche surely ynough neyther
knoweth his owne company / neyther his
ennemyes hoost. But so it is, þ one chryste
man hath not warre with an other: but
with hymself. And verely a great hoost of
aduersaries spring out of our owne flesh
out of the very bowels & inward parte of
vsilphewyle as it is red in certeyn poetes
tales, of the bretherne gendred of the erth.
And there is so lytell dyfference bytwene
our enemy, & our frende / and so harde to
knowe the one fro the other / that there is

Thon mayste
rede of Jason &
dyners other /
howe they sow-
wed serpentess
tethe / & how of
thym sprange
gyants / which
fought among
them selfe / & slaw
eche other.

Capto. iiii.

great leopardy, lest we somwhat recheles
or necligent, defende our ennemy, in stede
of our frende / or hurte our frende, in stede
of our ennemy. The noble capteyn Josue
was in doute of an asigell of lyght / saying
Art thou on our parte / or of our enemyes
parte? Therfore seyng that thou hast take
vpon the, warre agaynst thy selfe / and the
chefe hope and cōfort of victory, is yf thou
knowe thy selfe to the vttermost: I wyll
paynte a certayne ymage of thy selfe / as it
were in a table / & set it before thyne eye:
that thou mayst ppytly knowe, what thou
art inwarde / and within thy skynne.

Of the outward & inward man. Ca. liii

A man is a cer
teyn monstrous
beest.

A man is than a certeyn monstrous
beest / cōpact togyder of partes, two
or thre of great dyuersite. Of a soule, as of
a certeyn goodly thyng: & of a body, as it
were a brute or dōmbe beest. For certeyn-
ly, we so greatly excell not al other kyndes
of brute beestes in pertynes of body / but
that we in al his natural gyftes, are fōside
to them inferiours: as concernyng þe soule
verily, we be so recepuable of þe diuine na-
ture: that we may surmount aboue the na-
ture of asigels / & be vnpt, knyt, & made one
with god. yf thy body had not ben added

Capto. iiii.

to the/ thou haddest ben a celestial or god-
ly thyng. yf this mynde had not be graffed
in the / playnly thou haddest ben a brute
beest. These two natures bytwene them
self so dyuerse: that excellent workmā had
coupled togyder with blessed cōcorde. But
the serpent the ennemy of peace, put them
asonder agayn with unhappy discorde: so þ
now they neyther can be separte, without
very great turment & payne/ neyther lyue
ioyned togyder, without cōtynual warre.
And playnly after the cōmun saying, eche
in the other holdeth the wolfe by þ eares:
& eyther may say very well, & accordyngly
to the other, that proper & pleasaunt verse
of Catullus. I neyther can lyue with the
nor without the. Suche ruffling, wraung-
lyng, & trouble they make bytwene them
selfe with comberous debate: as thynges
dyuerse/ whiche in dede are but one. The
body verely, as he hymselfe is vnsyble / so
delyteth he in thynges vnsyble. As he is
mortall/ so foloweth he thynges tēporall.
As he is heuy/ so synketh he downwarde.
On the other parte/ the soule myndfull of
her celestyall nature, enforceth vpwarde
with great violence, & with a terrible best
cryueth & wraisteth with the heuy burthe
of the eethly body. She despyseth þ thing
that are seen / for she knoweth them to be

God is the author of peace.

The serpent is the maker of debate.

He holdeth the
wolf by the ea-
res/ this puer-
be we vse vpon
thē whiche be
in such cōbrāce
fro whēs they
can in no wyse
ryd them selfe.

The proverbe
this wise sprōg

A certen man
walked in a for-
rest/ vpo whom
came a wolfe/ &
he conde make
no other shyft
but toke hī by
the eares/ whi-
che were so
shorte that it
was harde to
hold them: yet
durst he not let
thē go nor laye
hande on his
wepōs for fere
of byrnyng/ but
held fast & cry-
ed for helpe.

Capto. iiii.

transpory / she seeketh true thyngs, whiche
be pmanent & euer abyding: & bycause she
is immortall and also celestiall, she loueth
thynges immortall & celestiall / & reioyleth in
thynges of lyke nature / excepte she be bit-
terly drowned i the fylth of the body: & by
his contagiousnes be gone out of kynde
from her natyue gentynesse. And verely,
neither Prometheus, so moche spoken of
amonge poetes, sowd this discorde in vs,
a porcyon of euery beest mynglyng to our
mynde: neither our primatyue & first ma-
kyng gaue it / that is to say / it spronge not
in vs naturally / or god gaue it not to vs
in our first creacyon: but synne hath euill
corrupted and decayed that, whiche was
well created / sowynge the popson of dissen-
cion bytwene them that were honestly a-
greed. For before y tyme, bothe the mynde
ruled the body without besynes: & the bo-
dy obeyed without grudgyng. Now is it
clene contrary. The ordre bytwene them is
so troubled, the affections or appetytes of
the body streue to go before reason: & rea-
son is in a maner compelled to enclyne & fo-
lowe the iudgement of the body. Thou
mayst compare therfore a man pperly to
a comunaltie / where is debate & parte ta-
kyng in it selfe. whiche comunaltie, for as
moche as it is made of sondry kyndes of

Poetes fayne
Prometheus to
haue made me
of claye / and
through help of
Pallas to put
lyfe in the / & a
porcyon of eu-
ry beest / as the
fyrmyes of the
lyon / the wyly-
nes of the fore /
the fearefulnes
of the hare / & so
of other bestes.

Man is compa-
red to a comun
welthe or real-
me / where is a
kyng / lordes /
and the comun
people.

Capto. iiii.

men gadered togpyder / which be of dyuerse
& contrary appetytes. It can not be auoy-
ded, but that moche stryfe shal ryse therin /
and partes taken oftentymes / oneles the
chefe rule and authorite be in one. And he
hym selfe be suche a felowe, as wyl com-
maunde nothyng, but that whiche shall
be holsome, and profitable for the comune
welthe. And for that cause it must nedes
be / that he whiche is moost wyse, sholde
moost beate rule. And he nedes must obey
that leest pcepueth or vnderstandeth. Now
there is nothyng more folyshe, than the
rascall or vyle comunaltie. And therefore
ought they to obey the offycers & rulers /
and beare no rule nor offyce them selfe.
The noble estates, or suche men which be
moost auncient of age / ought to be herde:
but so that it lye onely in the kyngs arby-
tremēt to make statutes & lawes / whome
it is mete to be aduertysed, to be put in re-
membraunce, or counseyled now and than.
But it is not mete that he sholde be com-
pelled / or that any man sholde maystry, or
rule hym. And fynally, the kyng obeyeth
no man, but the lawe onely. The lawe
muste be correspondent to the orygynall
decree of nature, or the fyrste example of
honestie. wherfore yf this ordre subuer-
ted, the vnruly comunes, and that ragynge

The kyng
obeyeth the
lawe onely.

Capto. iiii.

Reason is kyng
in a man.

The lordes be
certayn gentyl
affections.

The comoners
be vyle apper-
tyes.

begges of the cite, stryue to go before the
senpours or eldermen: or yf þe chese lordes
despyse the comaundement of þe kyng/ than
ariseþe perplous sedicyon, or dyspysyon in
our comune welth/ yf & excepte the prou-
syon, decree or authorite of god socour/ all
the mater weyeth & enclyneth to extreme
myschese, and to bitter destruction. In man
reason beareth þe rowme of a kyng. Thou
mayst accompt for the chese lordes certeyn
affections, & them of the body: but yet not
all thinges so beestly. Of the whiche kynde,
is naturall reuerence towarde the father &
mother/ loue to thy brethren/ a benyuolet
mynde towarde thy frendes & louers/ co-
passyon vpon them that be bered with ad-
uersite, or combred with syknes/ feare of
ifamp, sclaūder, or losse of thy good name,
desyre of honest reputacyon, & suche other
lyke. But suche affectiōs or passyōs which
be very greatly disagreying fro the decrees
of reason/ & whiche be cast downe, & must
bowe euen to the bylenes of brute beestes:
thynke & reken those, to be as it were the
most raskal & vile sort of þe comune people.
Of which kynde & sort be lechery, ryot, en-
uy, & suche like diseases/ which al without
exceptiō, must be kept vnder with prison &
punysshment, as vyle & bonde seruautes,
that they may redye to their mayster, their

Capto. iiii.

task & worke appoynted to them, yf they
can: but yf not, at the lest þ they may do no
harne. Whiche thynges Plato pcepyng
by inspiracyon of god / wrote in his booke
called Time^s, how þ sones of goddes had
forged in man, to their owne lykenes, two
kynndes of soules: the one kynnde spiritual &
immortal / the other as it were mortall / in
daüger to dyuerse pturbaciõs oz motiõs
of vniquietnes. Of whiche the fyrst is vo-
luptuousnes (as he sayth) the bayte wher
by men are allured & brought to vng-racy-
ousnes oz myschefe. The next is sorowe oz
grese, whiche letteth men / & dyueth them
from vertue oz goodnes. After that feare
& presumptuous boldnes / two mad coun-
seylours: to home accompanieth indurate
wooth, the desyre of vengeaunce. More ouer,
flatering hope, with beestly ymaginacion
and knowlege not gouerned of reason / &
worldly loue, that layeth handes violētly
on al thyngs. These be almost the wordes
of Plato / & it was not vnknewen to him,
the felicity of this lyfe, to be put in refray-
nyng suche pturbaciõs. For he wyrteth in
the same worke, that they shall lyue iustly
& blessedly / that haue ouercõme these ap-
petytes: & that they shall lyue vniustly &
myserably, that were ouercõme of þ same.
And for the soule, whiche is lyke vnto the

four affecti-
ons of the
mynde / Joye /
sorowe / hope /
and feare.

Capto. liij.

**Reason dwelleth
in the brayne
as in the pa-
lors.**

**The power
wherin is con-
tained wrath
and hate.**

nature of god / that is to saye / for reason,
as for a kyng, he appoynted a place in the
brayne, as in the chefe touce of our cite: &
as thou mayst se, the hyghest parte of our
body, & nerte to heuen, & most farre fro the
nature of beestes / as a thyng verely, whi-
che is bothe of a very thynne bone / & ney-
ther lade with grosse synewes nor fleshe /
but surely furnished & appoynted within
and also without, with powers of know-
lege / that no debate myght ryse in our co-
mune welthe / but that he by them, as by
reporters, shoulde immediatly perceyue it.
But as touchynge the partes of the mor-
tall soule / that is to wyte / the affectyons
or appetytes, as every one is / eyther obe-
dyent, or els grudgeth agaynst reason: so
he remoued them fro hym. For bytwene
the necke & the mydrysse, he set that parte
of the soule / wherin is conteyned bold-
nes / wrath or anger / a sedycyous affection
verely and full of debate / whiche nedes
must be refrayned: but he is not very bru-
tysh or beestly / and therfore he separated
hym in a meane space from the hyghest &
lowest / lest yf he had ben to nygh to ey-
ther of them / he wolde eyther haue trou-
bled the kynges quietnes / or else corrupte
with the contagiousnes of them of the
lowest sortes, shoulde with them also con-

Capto. iiii.

spyre agaynst hym. Last of all, that power
whiche desyreth the voluptuous pleasure
of meate and drynke / wherby also we be
moued to bodyly lust / he banysshed vtter-
ly awayne far fro the kyngs palays, doth one
alowbe bynethe the mydryffe in to the ly-
uer and the paunche / that as it were a cer-
teyn wylde beest vntamed / he sholde there
stable and dwell at the racke : for bycause
that power is accustomed to reple by mo-
cyons moost violent / & to be disobedyent
to the commaundementes of the kyng.
What beestlynesse, ye and what rebellyon
is in the lowest porcyon of this power / at
the leestwayne the prey partes of thy bo-
dy may teche the, in whiche parte chesely,
this power of concupiscence rageth and
tyranny reygneeth / whiche also of al mem-
bres onely euer among maketh rebellyon
with vnclenly motions / the kyng cryenge
the contrary / & that in vayne. Thou seest
than euydently, how that this noble beest
man / so goodly a thyng aboute playnly &
without any exceptyon, endeth in an vn-
reasonable or brute beest. But that noble
counseylour, whiche setteth lyke a kyng or
a ruler in his hygh toure : hauynge alway
in remembraunce his owne begynnynge,
thynketh no fylthy nor lowe thyng. And
he hath wherby he may be knowen from

The power
wherin is con-
tained desyre.

The ornamen-
tes of a kyng.

Capto. v.

other, a scepter of yuorpe/ bycause he doth
cōmaūde nothyng but þ̄ whiche is ryght
and good/ in whose top wyrteth Homere
to syt an egle/ bycause that reason moun-
tyng vp to celestiaall thyngs/ beholdeth frō
aboue those thyngs that be on the grounde
disdeynfully / as it were with egles eyes.
In cōclusiō, he is crowned with a crowne
of golde. For golde in the mystycal lettres
moost cōmunly betokeneth wysdom. And
the circle betokeneth, that the wysdom of
the kyng sholde be petfyte & pure in euery
parte. These be the very gyftes or vertues
properly belongyng to kynges. Fyrst that
they be very wyse, that they do nothyng
amysse by meanes of errour & lacke of true
knowlege. And than suche thyngs as they
knowe to be good & ryght / those onely to
wyll & purpose to do: that they do nothyng
agaynst the decree or iudgement of rea-
son inordynatly, frowardly, & corruptly.
And who so euer lacketh any of these two
poyntes / counte hym to be, not a kyng/
that is to saye, a ruler/ but a robber.

Of the diuersite of affections. Ca. v.

Our kyng Reason may be oppressed
verely/ yet bycause of þ̄ eternal lawe
whiche god hath grauen in him, he can not

Caplo. b.

be corrupted, but that he shal grudge & cal
backe. To whome yf the resydue of the co
munaltie wyll obey/he shall neuer comyt
any thyng at all, eyther to be repented oꝝ
of any ieopadye: but all thyngs shal be ad
mynystred with great moderacyon / With
moche quietnes & tranquillite. But as tou
chyng affections / berply Stoici & Peripo
teticci vary somwhat / though bothe agree
in this, that we ought to lyue after reaso
and not after affections. But Stoici wyll,
whā we haue vled for a season (as it were
a scholemayster to teche vs our fyrst pꝛyn
ciples) the affections, whiche immediatly
are stered vp of the sensuall powders / & be
come to the iudgemēt and true examyna
cyon, what is to be enswed oꝝ chosen / &
what to be eschewed oꝝ forsaken / that thā
we vtterly dampne and forsake them. For
than are they (as they saye) not onely no
pꝛyete to veray wysdom / but also hurtful &
noyous. And therfore they wil, that a pꝛyt
wyle man sholde lacke all suche motions /
as diseases oꝝ sycknesses of the mynde / and
with moche ado some which be more gen
tyll graūte to a wyle man these first moti
ons / pꝛeuentynge reason, whiche they call
fantasies oꝝ ymaginacions. Peripotentici
teche the affections not to be destroyed vt
terly / but to be refrayned: & that the vse of

we ought to
lyue after rea
son / & not after
affections.

Peripotentici
wyll that affec
tions sholde be
refrained / only
thyngynge the
necessary to pꝛ
uoke & to stirre
a mā to vertue

Stoicy be the
folowers of pla
to which put fe
licite & blessed
nes i the iward
cōstancy of the
mynde onely /
yf a man were
so armed with
all vtruce / that
he myght be
wounded with
no darte of ad
uersitie oꝝ for
tune / sayeng al
so / no outward
goodes of fortu
ne nor outward
gyfts of nature
be reqꝛed neces
saryly vnto fe
lycyte: but the
testimony of cō
sciēce inwarde
to be sufficyēt.

Capto. 6.

perypotetici
be Aristotlees
followers / whi-
che say / a man
spared with
al kinde of true
& with a pure
conscience to be a
good man / yet
not happye or
blessed / for they
wyl beatitude
to reste in the
act & outward
practise of ver-
tue in profit-
ing the comon wele.
Therefore (say
they) rychesse/
freedes / strenght
of body / helth /
eloquence / & such
lyke / to be re-
quired necessa-
ryly / without
whiche a man
can not profyte
an other / yet
wolde they not
suche thynges
to be desired
for loue of the
thyngs the selfe:
but to proufyte
the comon welth
& for the coner-
sacion of man-
kynde.

them, is not utterly to be refused / for by
cause they thynke them to be gyuen of na-
ture / as a prycke or a spurre, to styre a man
to vertue. As wrath maketh a man bolde &
hardy / & is a mater of fortitude. Enuy is a
great cause of polycy / & in lyke wyse of the
other. Socrates in a certayne booke that
Plato made, called Phedro / semeth to agree
with Stoici: where he thynketh philoso-
phy to be nothing els but a meditacion or
practising of deth / that is to saye, that the
mynde withdrawe her self as moche as she
can fro corporal & sensyble thyngs / & couey
her self to those thyngs, whiche be perceyued
with reason onely / and not of the sensyble
powers. First of al therfore, thou must be-
holde & consyder diligently, al the motions,
mouyngs, or steryng of thy mynde / & haue
them surely knowen. Farthermore, thou
must vnderstande, no mocions to be so vio-
lent, but they may be eyther refrayned of
reason, or els turned to vertue. Notwith-
standing I heare euerywhere, this conta-
gyous opinyon / that some wolde say, they
be constrained to vices. And on y other syde
many for lacke of knowlege of them selfe,
folowe suche mocions as the sayinges or
decrees of reason: in so moch that what so
euer wrath, or enuy doth counseyle or moue
them to do / that they call the zeale of god.

Capto. v.

And as thou seest one comūne welth to be more vnquiet than another: so is one man more enclined or prone to vertue, than another. Whiche difference cometh not of the dyuersite of myndes / but eyther of the influence of celestyall bodyes / or els of our pgenytours / or els of the byrnyng vp in yowth / or of þe cōplexion of the body. Socrates fable, of carters and horses, good & badde / is none olde wyues tale: for thou mayst se some to be borne of so moderate, softe, quiet & gentyl disposicion / so easy to be handled / to be turned & wynded / that without besynes, they may be enduced to vertue / & renneth forwarde by theyr owne courage without any spurring. To some clene contrary thou mayst pceue to haue happened: a body rebellyous as a wyld & kycking horse: in so moche þe whiche tameth him / shal haue ynough to do & swete apace / & yet scarce with a very rough byt / scarce with a waster & sharpe spurres, can subdue his fierynes. If any suche one hath hapned to the / let neuer þe rather thy herte fayle the / but so moche the more feruently set vpon it, thynking on this wyse: not the waye of vertue to be stopped or shutte vp fro the: but a larger waye of vertue to be offered vnto the. But and yf so be, that nature hath endued þe with a gentyll mynde /

Some man is more prone to vtue than som.

The rebellyon of nature is to be imputed to no man.

Caplo. v.

thou art not therfore streightway better than an other man / but happier / and yet agayn on that maner wyse art thou more happy / that thou art also more bounde. How be it, what is he þ is endued with so happy gyftes of nature / whiche hath not haboundauntly thynges ynough to wrestle withal. Therfore in what parte shal be perceiued most rage or rebellion to be: in that parte reason our kynge must watche diligently. There be certeyn vices appropriate to euery countree / as to breake promesse, is famplyar to some: to some ryot or pdigallite: to some bodyly lust or pleasure of the fleshe / & this happeneth to them by þ disposycion of theyr countrees. Some vices accōpany the complexion of the body / as appetite & lust for the company of women & the desyre of pleasures & wanton sportes accōpany the sanguyne men. Wrath, fyrenes, curled spekyng foloweth the coleryke men. Grossnes of mynde / lacke of actiuite / sluggishnes of body, & to be giuē to moche slepe, foloweth the flumatyke man. Enuy inward heynes, bytternes, to be solptary, selfe mynded, soleyn, and choryllhe, foloweth the melancolyke pson. Some vices abate & encrease after the age of man / as in youth, lust of þ body, wastful expences, and rashnes, or folyshe hardynes. In

Some vices
folowe the
countrees.

Some vices
folow the cō-
plexion of
the body.

Vices folow
the age.

Capto. v.

olde age, nyggishnes, or to moche sayyng,
waywardnes & auarice. Some vices ther
be which shold seme appropiate to kynde
as fyernes to the man/ vanitie to the wo-
man, & desyre of wreke, or to be reuenged.
It fortuneth now & than, that nature (as
it were to make amendes) recōpenseth the
disease or sycknes of the mynde / with an
other certeyn cōtrary good gyfte or pper-
tye. One man is somwhat prone or encl-
ned to pleasure of worldly pastymes / but
nothyng angry / nothyng enuyous at all.
An other is chaste, but somwhat proude or
hygh mynded, somwhat hasty, somwhat
to gredy vpon the worlde. And there be
whiche be vexed with certeyn wonderfull
& fatall vices / with thefte, sacrilege, & ho-
micyde: whiche truly thou must withstāde
with al thy might / against whose assaulte
must be cast a certeyn brasen wall of sure
purpose. On the other syde, some affectiōs
be so nygh neyghbours to vertue / that it
is ieopardous lest we sholde be deceyued,
the diuersitye is so daūgerous & doutfull.
These affectiōs are to be corrected & amen-
ded / & may be turned very well to that ver-
tue whiche they most nygh resemble. There
is some man (bycause of example) whiche
is soone set a fyre / is hote / at ones poked
to anger with the leest thyng in y^e worlde /

Vices approp-
iated to kynde.

An yll dyscase
of the mynde
is somtyme re-
compensed with
an other good
gyft in pper-
tye.

Let the vices
whiche drawe
nere vnto vertue
be corrected.

Capto. b.

let hym refrayne & sobre his mynde / & he
shall be bolde and couragous / nothyng
faynt herted or fearfull / he shall be free of
speche, without dissimulaciō. There is an
other man somwhat holding, or to moche
saupng: let hym put to reason / & he shal be
called thyrsty & a good husbände. He that
is somwhat flaterng / shal be with mode-
racyon curteys & pleasūt. He that is ob-
stynate, may be cōstant. Solempnes, may
be turned to grauite. And he that hath to
moche of folythe toys, may be a good cō-
panyō. And after the same maner of other
lyghter diseases of the mynde. We must be
ware of this onely, & we cloke not the vice
of nature, with þ name of vertue / callng
heynnes of mynde grauite / crudelite iustice
enuy zeale / fylthy nyggishnes thyrste / fla-
tering good felowshyp / knauery or rybal-
dry, bybanite or mery spekyng. The onely
waye therfore to felicity, is fyrst that thou
knowe thy selfe. Secondly, that thou do
nothing after affections / but in all thyngs
after the iudgement of reason. Let reason
be soude & pure & without corrupcyon: let
not his mouth be out of taste / that is to
say / let hym beholde honest thynges. But
thou wylt say: it is an harde thyng that
thou cōmaūdest: who sayth nay? And be-
ryly the sayinge of Plato is true: what so

Put not the
name of virtue
to any maner
of vyce.

Know thy self.

Do all thyngs
after the iuge-
ment of reason

Capto. b.

euery thynges be fayre & honest / the same
be harde and trauaylsfull to obteyne. No-
thyng is more harde, than þ a man wolde
ouercōme hym selfe. But than is there no
greater rewarde, than is felicitye. Iherony-
mus spake that thyng excellently, as he
dothe all other thynges: nothyng is more
happy, than a chrysten man / to whome is
promysed þ kyngdom of heuen. Nothyng
is in greater peryll, than he whiche euery
houre is in iopardy of his lyfe. Nothyng
is more stronge, than he that ouercōmeth
the deuyll. Nothyng is more weyke, than
he that is ouercōme of the fleshe. If thou
ponder thyne owne strengthe onely / no-
thing is harder, than to subdue the fleshe
vnto the spireyt. If thou shalt loke on god
thy helper / nothyng is more easy. Now
therefore, cōceyue thou with all thy myght
and with a feruent mynde, the purpose &
professyon of perfyte lyfe. And whan thou
hast grounded thy selfe vpon a sure pur-
pose / set vpon it, & go to it lustely: mannes
mynde neuer purposed any thyng feruēt-
ly, that he was not able to byng to passe.
It is a greate parte of a chrysten lyfe / to
desyre with full purpose, and with all his
herte, to be a chrysten man. That thyng
whiche at the first syght or metyng / at the
first acqueyntaunce or cōmyng to / shall

The sayeng of
saint Jerome.

To be willyng
to be a chrysten
man is a great
part of chrysten
dome.

Capto. v.

The waye of
vertue in pro-
ces waxeth
easie.

seme impossible to be cōquered or wonne,
in pces of tyme, shall be gentyl ynough, &
with vble easie: yea and at lengthe through
custome, shall be very pleasaut. It is a ve-
ry proper saying of Hesiodus. The waye
of vertue is harde at the begynnynge/ but
after thou hast crepte vp to the top, there
remayneth for the very sure quietnes. No
beest is so wyld, whiche wereth not tame
by the crafte of man. And shall there be no
crafte to tame the mynde, of the tamer of
all thynges? That thou myght be hole in
thy body / thou canst stedfastly purpose, &
cōmaūde thy selfe for certeyn yeres, to ab-
stayne frō drynkyng of wyne / to forbear
the fleshe, & company of women: whiche
thyngs the phisician beyng a man, prescri-
bed to the. And to lyue quietly al thy lyfe,
canst thou not rule thyne affectiōs / no not
a fewe monethes? whiche thyng god that
is thy creatour & maker cōmaūdeth the to
do? To saue thy body from sycknes: there
is nothyng whiche thou doest not? To de-
lyuer thy body & thy soule also, frō eternal
deth / dost thou not these thynges whiche
infydeles ethnycs & gentyles haue done?

Of the inwarde & outwarde man:
and of the two partes of man / pro-
ued by holy scripture. Capto. vi.

Caplo. bñ.

Certaynly I am ashamed in christen
mens behalfe/ of whome the moost
parte folowe as they were brute beestes
their affectyons & sensuall appetytes/ & in
this kynde of warre are so rude & vnererci-
sed/ that they do not as moche as knowe
the diuersitie bytwene reason, & affections
or passyons. They suppose þ thing onely,
to be þ mā whiche they se & fele/ yē & they
thynke nothyng to be besyde the thynges
whiche offre thēselfe to þ sensyble wyttes
whan it is nothyng lesse than so. What so
euer they greatly coueyte/ þ they thynke
to be ryght: they call peace, certayn & assu-
red bondage/ whyle reason oppressed, and
blynded foloweth whyder so euer þ appe-
tyte or affection calleth without resistēce.
This is þ myserable peace, whiche Christ
the authour of very peace that hath made
both one, came to breke/ & erig by holson
warre bytwene the father & the sonne/ by
twene the husbāde & the wyfe/ bytwene
those thynges whiche filthy con corde had
puell coupled togyther. Now than let the
authoritie of the philosophers be of lytell
weyght/ excepte those same thyngs be all
taught in holy scripture/ though not with
the same wordes. That the philosophers
call reason/ þ calleth Paule somtyme the
spyrīt/ somtyme þ inner man/ otherwhyle

Cryst in math
sayth he came
to make not
peace: but dys-
son/ to set the
father agaynst
the sonne / the
sonne agaynst
his father / the
wyfe agaynst
her husbāde /
the husbāde a-
gaynst his wife
and so forth.

The hystorie
meaneth that
at somtyme &
in some places
the husbāde
sholde accepte
the saythe of
christ only & fo-
low his holson
doctryne/ & the
wyfe shold per-
secute hym/ & so
tyme the wyfe
shoulde folowe
christe and the
husbāde perse-
cute her/ & in ly-
kewise the sōne
his father/ and
the father the
sone.

Capto. vij.

Reason / the spirite / the inner man / the lawe of the mynde / be one thyng with Paule.

Affection / the flesh / the body / the vicer man / the lawe of the members / be one thyng with Paule.

Peace / lyfe / libertie of soule / is the warre. Deth / bondage of the body.

the lawe of the mynde. That they call affectio / be calleth somtyme the flesh: somtyme þ body: another tyme the vicer man and the lawe of the members. Walke (sayth Paule) in the spiryte / & ye shal not accomplishe the desyres & lustes of the flesh: for the flesh desyeth contrary to the spiryte / & the spiryte contrary to the flesh: that ye can not do what so euer thing ye wolde. And in an other place. If ye shall lyue after þ flesh ye shall dye. If ye walke in the spiryt shal mortifie the dedes of the flesh / ye shal lyue. Certayn this is a newe chaunge of thinges / that peace shuld be sought in warre / and warre in peace: in deth lyfe / & in lyfe deth: in bondage liberty in liberty bondage. For Paule writeth in an other place. I chastise my body & bring hym in to seruptude. Here also the liberty. If ye be led with the spiryt / ye be not subiect to þ lawe. And we haue not (sayth he) receyued agayne the spiryte of bondage in feare / but the spiryte / whiche hath elected vs to be, þ chyldren of god. He sayth in an other place. I see an other lawe in my members repugnynge agaynst the lawe of my mynde / subduyng me to the lawe of synne whiche lawe is in my members. Thou redest with hym also of the vicer mā whiche is corrupte / and of the inner man whiche

Capto. vi.

is renewed daye by daye. Plato put two
soules to be in one man. Paule in one mā
maketh two mē so coupled togyder/ that
neither without other can be yether i he-
nen oꝝ hell: & agayne so separated that the
deth of the one must be y lyfe of the other.
To the same/ as I suppose) pertain those
thyngs whiche he wrote to the Thymothees
The fyrst man was made in to a lyuynge
soule. The laste Adam was made in to a
spiryte quychenynge: but that is not fyrst
whiche is spirituall/ but that whiche is ly-
uynge: than foloweth that whiche is spi-
rituall. The fyrst man came of the erthe,
hym selfe terrestriall. The seconde came
from heuen, & he hym selfe celestiyall. And
bycause it shulde more euidently appere
these thynges to pertaine not onely to
Christ and Adam/ but to vs al: he added
sayeng. As was the man of the erth/ suche
are terrestriall & erthly persons. As is the
celestiall mā/ suche are the celestiall psons.
Therefore as we haue borne the ymage of
the erthly man: euen so nowe let vs beare
the ymage of the celestiyall man. For this
I say bretherne, that fleshe & blode shall
not possesse the kyngdom of heuē/ noꝝ cor-
ruption shall possesse incorruption. Thou
perceuest playnly howe in this place he cal-
leth Adam made of erth, that thing which

A double man

The last adam
is Christ.

Capto. vi.

Jacob fygureth the spiryt.
Esau the fleshe

Jacob & Esau/
the lōes of Isaac
& Rebecca four-
ghte in theyr
mothers belly/
the counseled
with god / & he
answered / Of
thēshal spryng
two contrary pe-
ple which I hol-
de euer be at
warre / but the
elder shold ser-
ue the yonger.
Esau was fyrst
borne / & Jacob
folowed / hol-
dyng Esau fast
by the fore.
Afterwarde/
Esau beyng an
hungred / solde
to Jacob his
inheritance for
a messe of por-
tage. whā Isaac
was olde / he
bad Esau to
kyl some veny-
son / that I
myght eate of
it & blyss the
ere I dye.

in another place he calleth the fleshe, and
the better mā whiche is corrupte. And this
same thyng certainly is also the body of
deth / wherwith Paule agreed cryed out
Oh wretched man & I am / who shal deli-
uer me from this body of deth? In cōclu-
sion Paule declaring & most dyuers fruite
of the fleshe & of the spyrite / writeth in an
other place / sayeng. He that soweth i his
fleshe, shal also reape oꝝ mooue of his fleshy
corruption: but he that soweth in & spiryt
shal reape oꝝ mooue of the spyrite lyfe eter-
nal. This is & olde debate of two twynnes
Jacob & Esau / whiche before they were
brought forth in to light, wastled within
the cloysters of the mothers belly. & Esau
vctily caught fro Jacob the preemynence
of byrth / & was first borne: but Jacob pre-
uēted him agayne of his fathers blessing.
That whiche is carnall cometh fyrst / but
the spirituall thyng is euer best. The one
was reed / hygh coloured and rough with
heere: the other smothe. The one vnquiet
and an hūter: the other reioysed in dome-
stycall quietnes. And & one also for hūger
solde the right that pteyned to hym by in-
herytaunce / in & he was the elder brother:
whyle he enticed with a vyle prest and re-
warde of voluptuousnes / fell from his na-
tue lybertie, in to the bondage of synne.

Capto. vi.

The other procured by craft of grace that
whiche belonged not to hym by ryght of
law. Witene these two brythern though
bothe were borne of one bely/ & at one ty-
me/ yet was there neuer ioynded ppyte con-
corde. For Esau hateth Jacob/ Jacob for
his parte though he quyteth not hate for
hate/ yet he fleeth & hath euer Esau sus-
pected/ neyther dare come within his daun-
ger. To the lyke wyse, what so euer thyng
affection counsaileth or pfluadeth: let it be
suspected, for the doutfull credence of the
counsaillour. Jacob onely sawe the lord:
Esau as one delypfyng in blode lyueth by
the sword. To conclude whan the mother
asked counsaile of the lord, he answered,
the elder shalbe seruaunt to þ yonger. And
Isaac the father added: thou Esau shalt
seruice to thy brother. And the tyme shall
come whan thou shalt shake of & lose his
poke from thy necke. The lord pphecieth
of good & obedyent persons/ the father of
yuell & disobedyent psons. The one decla-
reth what ought to be done of al men: the
other tolde afore hande what þ most parte
wolde do. I saule wylleth that the wyfe be
obedyent to her husbāde: for better is (sayth
scripture) the iniquite of the man/ thā the
goodnes of þ woman. Our Eue is carnal
affection/ whose euen þ subtile & crafty ser-

But by the dei-
uice & meanes
of the mother
Jacob stole &
waxe his fa-
thers blessing/
and was made
lorde of his
brother.

Then came
Esau waylyng
to haue a bles-
syng/ then an-
swered the fa-
ther. I haue
made hym thy
lorde.
After that/ Ja-
cob sawe our
lorde face to
face.

In good men
the spiryt whi-
che is figured
by Jacob/ ru-
leth/ & the body
obeyeth. In
euill men the
fleshe/ whiche
is signified by
Esau/ ruleth of
hym the Em-
pyre or domi-
on of the spr-
yte.

The woman
here signyf-
eth a carnall
person/whiche
(chaunged by
grace of fayth)
foloweth the
bidding of the
spyrite m' cue:
ry thyng.

The woman fy-
nureth affectio
The mā reson.

Abraham had
a sonne by his
seruaunt Agar/
whose name
was Ismaell/
another by his
wyfe Sara/
whom he callid
Isaac. Ismael
was moche el-
der than Isaac/
& in playeng to
gyther mysen:
created Isaac/
wherwith Sara
displeased/bad
Abraham/put
awaye thy ser-
uaunt Agar
with her son at
fo/which Abra-
ham was loth
to do / but god

Capto. vi.

pent daily troubleth & vexeth with tempta-
cyon/ & she ones corrupted gothe forthe &
ceaseth not to pvoke & entyce the mā also
thruugh cōsent to be parte taker of the im-
quite or mischeuous dede. But what redest
thou of the newe woman/of her I meane
that is obedynt to her husbāde/ I wyl put
hatted bytwene the (meanyng the serpent
& the woman) & bytwene her generacion
and thyne/ she shal trede downe thy heed/
& thou shalte lay awaye to her hele. The
serpent was caste downe on his brest/the
dethe of Christ weakened his byolēce/he
now only lyeth awaye to her hele priue-
ly. But the womā thruugh grace of fayth,
chaūged as it were in to a mā, boldly re-
deth down his benymous heed. Grace is
encreased/ and the tyrāny of the fleshe is
dimynysshed. whan Sara was mynished &
decayed/than dyd Abraham (god beyng
the authour) growe & encrease. And that
she called hym not husbāde but lord/nep-
ther yet coude she optayne to haue a childe
before she was dried by & woren barayn.
What I pray the brought she forth at the
last to her lord Abraham now in her olde
days/ye & past childe bearing? Verily Isaac
that is to say ioy. For as sone as affectiōs
be wored olde & are weake in a man/than
at the last springeth vp þ blissed trāquillite

Caplo. vi.

of an innoct mynde/ with sure quietnes of
the spirit/as it were a continual feest. And as
the fader let not his wyfe haue her plesure
without aduysment: euen so hath he the
sportyng of the chylde togyder suspecte/
I mene of Isaac with Ismaell. Sara wold
not þ the childe of a bōdwomā & the childe
of a fre womā, shuld haue cōuersacion to-
gyder at þ age: but that Ismael (while as
yet youth is feruent) shulde be banysht
out of þsere/ lest vnder a colour of pastyme
he myght entyce & drawe vnto his owne
maners, Isaac yet yonge & tender of age.
Now was Sara an olde wyfe & now had
brought forth Isaac/ yet mistrusteth Abra-
hā, except the answer of god had aproued
his wyues coulseye. He is not sure of the
womā vntyll he herde of god: in al thyngs
that Sara hath sayd to þ/ here her voyce.
O happy olde age of thē, in whom so mor-
tified is the carnall mā made of the erth,
that he in nothyng bespeth the spiryte.
Whiche agrement, whether in al thyngs per-
fyte may happen to any mā in this lyfe or
no/ verily I dare not aspyre: peraduenture
it were not expedyt. For euē vnto Paule
was gyuen vniquietnesse & trouble of the
flesch, þ messēger of sathan to vex hi with-
all. And at þ thyrde tyme whan he despyed
the lord to haue þ messēger taken frō him

commanded
hi to obey his
wyues request.

Let youth flee
the occasiō
of synne.

Trouble of the
fleshe is expe-
dyent to the
exercyse of ver-
tue & custodie
of humilitie.

Capto. b.

When thou art
tempted, / sal to
prayer.

Hydra was a
serpente with
many heddes/
of whiche one
was immortal/
with her focht
Hercules / and
whan he smote
of one hed .vii.
sprange for it.
At the laste he
fought with a
burnyng sword
and so fered he
theyr neckes/
that they could
no more sprang

Than had he none other answer but on-
ly this. Paule my grace is sufficient for the,
For strength is brought & made p[er]f[ec]te in
weaknes. In dede this is a newe kynde of
remedy. Paule leest he shulde be proude, is
tempted with pride, & he myght be stroge
in Christ, he is compelled to be weake in
hymselfe. For he bare the treasure of cele-
stial reuelaciōs in a vessel of erth: that the
excellēcy shulde depēde of & might of god/
& not of hymselfe. Whiche one exāple of the
apostle putteth vs in remēbraunce & war-
neth vs of many thyngs. First of al & whā
we be assaulted of vyces / immediatly we
must gyue our selfe to prayer / & often ty-
mes desyre helpe of god. More ouer that
tēptacions to p[er]f[ec]te men are not perilous:
but also are very expedyēt to the cōtynū-
aūce & p[er]f[ec]turyng of vertue. Last of al we
be admonyshed & whan all other thyngs
are full tamed, than the vice of bayngloze
euen i the chiefe tyme of vertues, layeth a-
waite: & that this vice is as it were Hydra
whom Hercules fought withal, a quicke
mōstre long of lyfe & fruitful / by reason of
her own woundes / which at & last ende whā
all labours be overcome can scarle be di-
stroyed. Neuerthelesse cōtynuall & unpor-
tunate labour ouercometh althig. In the
meane tyme whyle thy mynde rageth & is

Capto. b.

bered with behemēt pturbaciōs/by al ma-
ner meanes thrust togyder/ pull & drawe
downe/ holde & bynde fast this Protheus
with tough bādes, whyle he goth aboute
to chaūge himselfe in to al wōderful thin-
ges/ in to fyre/ in to þ shap of some terrible
wylde beest, & in to a rēnyng ryuer, & neuer
leauē him vntyll he come agayn in to his
owne natural lykenes & shap. What is so
lyke Protheus, as is the affections & appe-
tites of fooles, whiche draw thē somtyme
in to beestly & bodply lust/ somtyme in to
mad ire or wrath/ otherwhyle i to popson
enuy & straūge fassions of byces? Agreeth
it not wel that the excellēt connyng poete
Virgil sayd: than shal dyuers similitudes
and fassions of wylde beestes delude and
moche/ for sodaynly he wyl be a fearfull
swyne & foule tygre/ & a dragon ful of sca-
les/ & a lyonesse with a reed maane/ or shal
cōterfayte the quicke sounde of the flame
of fyre. But here haue i remēbraūce what
foloweth. The more he chaungeth hym
self in to al maner of similitudes/ the more
my sōne (sayth Virgil) strayne thy tough
bādes. And also bycause we shall not nede
to retorne agayne to fables of poet/ thou
shalt by then sample of the holy patriarke
Jacob letne to endure & to wastle lustely
all nyght vnto þ mornynge of goddys helpe

Protheus/ that
is to say/ affec-
cion muste be
holden downe.
Protheus is a
god which
chaūgeith hym
to all maner fa-
cions. he is a
grete pphesier
but he wyl tell
nothyng with-
out cōpulsyon.

Virgil reher-
seth of arestew
which had lost
his best/ & cō-
seiled with his
mother Cylene
a goddes how
he might resto-
re thē agayne/
she sent him to
pthe & taught
a craft to bind
hym vntyll he
had tolde the
trithe. Than
taught pthe
howe of a deed
& putrifid ore
they might be
restored again.

Capto. vi.

Jacob wrestled
with an aungell
all nyght. who
in the morning
he wold not let
go tyll he had
blessyd hym in
the same place.
The aungell
smot his thigh
e the synewes
sprake / so that
Jacob halted
on the one leg
after that.

begyn to gyue lpght. And thou shalt say /
I wyll not let the departe excepte thou
shalt haue gyue me thy blessing first. But
what rewarde of his victory & great ver-
tue that myghty & excellēt stronge wra-
stler obtayned / it is certaynly very profyta-
ble to here. First of all god blyssed hym in
that same place. For euermore after that
the temptacyon is overcome / a certayne
synguler encrease of diuine grace is added
vnto a man / wherby he shuld be an other
tyme moche more surely armed than he
was before agaynst thassaulte of his ene-
mye. Furthermore by touchyng the thigh
the synewe of the conquerour wyddred
and shronke / and he began to halte on the
one fote. God curseth them by the mouth
of his pphete whiche halt on bothe their
fete / that is to say / the whiche wyll bothe
lyue carnally / & please god also. But they
be happy in whome carnall affectyons be
so mortified / that they beare & lene moste
of all to the ryght fote / that is / to the spi-
ryte. Finally his name was chaunged: of
Jacob he was made Israel / and of a besy
wraстler a quyet persone. After thou haste
chastysed thy fleshe / and crucified it with
byces and concupiscences / than shall
tranquyllite and quyetnesse without all
trouble come vnto the / that thou mayste

Caplo. viij.

be at leſſe to beholde the lord/ that thou
mayſte taſte & ſele that the lord is pleaſant
and ſwete/ for that thyng is ſignifyed by
Iſraell. God is not ſene in fyre or in the
whorle wynde & troublous rage of temp-
tacyon / but after the tempeſt of the dyuell
(if ſo be thou ſhalt endure perſeuerantly)
ſoloweth the hyſſyng of a thynne ayre or
wynde of ſpirituall cōſolacion. After that
ayre hath bzyethed quyetly vpon the/ than
applye thynne inwarde eyen/ & thou ſhalte
be Iſrael/ and ſhalt ſay with hym. I haue
ſene my lord/ and my ſoule is made hole.
Thou ſhalte ſe hym that ſayde: no fleſſhe
ſhall ſe me. Conſyder thy ſelfe dilygently/
if thou be fleſſhe/ thou ſhalte not ſe god:
if thou ſe hym not/ thy ſoule ſhall not be
made hole. Take hede therfore that thou
be a ſpyrte.

God appereth
after a greete
tempeſt.

He hath wakened .xl. dayes & .xl. nightes vnto the mounte of Orell/ where he prayed in a caue. A voice bad hym come forth & ſtande afore god/ and then came a greete wynde/ thā a quaking/ than fire/ & god not in the fire. Than folowed the hyſſyng of a thynne ayre/ & than appered god to Elyas.

**Of thre partes of man/ the ſpyrte/
the ſoule/ and the fleſſhe. Caplo. viij.**

Theſe thynges afore wrytten were
euen a great deale more than ſuf-
fycient: neuertheleſſe that thou mayſte
be ſomewhat more ſenſyblly knowen vnto
thy ſelfe/ I wyll reherſe compendyoſly
the dyuſyſon of man/ after the diſcryp-
tyon of Orygene/ for he ſoloweth Paule

Orygen in his
firſt boke vpon
the Epistle of
paule to the ro-
mans maketh
this diuſion.

Caplo. vii.

makynge thre partes / the spiryte / the soule
and the fleshe / whiche thre partes paul
ioyned togyder / writynge to the Thessalo
nicēses. That your spiryte (sayth he) your
soule & your body may be kepte cleane and
vncorrupte / that ye be not blamed or accu
sed at the comynge of our lord Iesu Christ.
And Esaias (leaving out the lowest parte)
maketh mencion of two / sayeng my soule
shall desyre & longe for the in the nyght / ye
and in my spiryt & my hert stryngs I wyll
wake in the mornynge for to please the.
Also Daniell sayth / let the spirytes & soules
of good men laude god. Out of the which
places of scripture Origene gathereth not
agaynst reason the thre porcions of man /
that is to wete / þe body / otherwyse called
the fleshe / the most vile parte of vs / wher
in the malycious serpēt through originall
trespace, hath written the lawe of synne /
wherewithall we be prouoked to filthynes:
and also if we be ouercomen we be coupled
and made one with the dyuell. Than the
spiryt, wherin we represent þe similitude of
the nature of god / in which also our most
blyssed maker after the original paterne &
example of his owne mynde hath grauen
the eternal lawe of honestie with his fyn
ger / that is with his spirit the holy goost.
By this parte we be knyt to god / & made

The fleshe.

The spiryte.

Capto. vii.

one with him. In the thirde place & in the
myddes bptwene these two he putteth the
soule / whiche is part taker of the sensyble
wyttes & natural motions. She as one in
a sedicious & wragling comun welth must
nedely ioyne her selfe to þ one parte or the
other / she is troubled of bothe partes / she
is at her libertie to whether part she wyl
enclpne. If she forsake the fleshe & couey
her selfe to the partes of the spiryt / she her
selfe shal be spiritual also. But & if she cast
her selfe down to thappetites of the body
she shall growe out of kynde in to the ma
ner of þ body. This is it that Paule ment
wytyng to the Thozintes. Remembre ye
not that he þ ioyneþ hym selfe to an har
lot is made one body with her: but he that
cleueth to the lord / is one spirit with him.
He calleth the harlot the frayle & weake
parte of the man. This is that plesaunt &
flatering woman of whom thou redest in
the seconde chapiter of prouerbes on this
wyse. That thou mayst be delpyered from
a straunge woman & from a woman of an
other countre / whiche maketh her wordes
swete & plesaunt / & forsaketh her husbande
to whom she was maryed in her youth / &
hath forgottē the pmesse she made to her
lorde god: her hous botheþ to wne to dethe
and her path is to hell. who so euer gothe

Thou must re
membre the soule
& the spiryte to
be one substans
ce / but in the
soule be many
powers / as wyll
wyll / memory :
but the spiryte
is the most pu
re & fardest fro
corruption / the
most high and
diuine porcion
of our soule.

Capax of god
imediately / whe
rein god hath
grauē the lawe
of honesty / that
is to saye / the
law naturall af
ter the sympla
tude of the eter
nall lawe of his
owne mynde.

Capit. vij.

in to hell/ shall neuer retorne: nor shall at-
tayne the path of lyfe. And in the. vij. chap.
That thou mayst kepe the from an yuell
woman/ & from the flatering tonge of a
strasige woman/ let not thy hert melte on
her beautye/ be not thou disceyued with
her bekes/ for the pryce of an harlot is
scarce worthe a pece of breed: but the wo-
man taketh awaye the precyous soule of
the man. Wyd he not whan he made men-
cion of the harlot/ the herte & the soule, ex-
presse by name thre partes of man. Agayn
in the. ix. chapter. A folysshe woman euer
bablyng & full of wordes/ wympyng in
pleasures/ & hath no lernyng at al/ sytteth
in the doores of her house vpon a stole in
an high place of the cyte to call them that
passe by the waye and be goynge in their
iourney/ who so euer is a chylde/ let hym
turne in to me: & she said vnto a foole & an
hertles person: water that is stolen is ple-
saunter/ & breed that is hyd priuely, is swe-
ter. And he was not ware that there be gy-
auntes/ & their gastes be in the bottom of
hell. For who so euer shall be coupled to
her/ he shall discende in to hell. And who
so euer shall departe fro her/ shalbe saued.
I beseeche the with what colours coude
more workmanly haue ben paynted and
set out epyther the venymous entycemen-

Caplo. viij.

tes and wanton pleasures of the poysoned fleshe/ prouokynge and temptynge the soule to fylthynesse of synne/ or els the importunytie of the same, cryenge and streuyng agaynst the spiryte/ or the wretched ende that foloweth whan she dothe overcome the spiryte. To concludetherefore/ the spiryte maketh vs goddes/ the fleshe maketh vs beestes: the soule maketh vs men: the spiryte maketh vs relygious/ obedient to god/ kynde and mercyfull. The fleshe maketh vs dyspylers of god/ disobedient to god/ unkynde and cruell. The soule maketh vs indyfferent/ that is to say/ neyther good nor badde. The spiryte desyareth celestyal thynges: the fleshe desyareth delycate and plesaunt thynges. The soule desyareth necessary thynges: the spiryte carryeth vs vp to heuen: the fleshe thrusteth vs downe to hell. To the soule nothyng is imputed: what so euer is carnall or springeth of the fleshe, that is fylthy: what so euer is spirytual procedyng of the spiryte/ that is pure/ perfyte & godly: what so euer is naturall & procedeth of the soule/ is a meane & indyfferent thyng/ neyther good nor badde. Wylt thou more playnly haue the dyuersytie of these thre partes shewed vnto the as it were with a mannes synger? certaynly I wyl assaye.

That whiche
is naturall/de:
seemeth no re-
uerde.

Capto. vij.

Thou art vnder the reuerent feare of thy
parētes: thou louest thy brother/ thy chy-
ldre & thy frende: it is not of so great vertue
to do these thyngs, as it is abhomynable
not to do the. For why shouldest thou not
beyng a christen mā do that thing whiche
the gentyles by the techyng of nature do/
ye whiche brute beestes do? That thyng
that is naturall shal not be impured vnto
meryte. But thou arte come in to suche a
strayte case, & eyther the reuerēce towarde
thy father must be dispised/ & inward loue
toward thy children must be subdued/ the
benyuolēce to thy frende set at naught/ or
god must be offēded. What wilt thou now
do? The soule standeth in the myddes be-
tween. two wayes: the flesh cryeth vpon
her on thone syde/ the spiryte on the other
syde. The spiryte sayth/ god is aboue thy
father/ thou art bounde to thy father but
for thy body only. To god thou art boude
for all thyng that thou hast. The flesh
putteth the in remembraūce/ sayeng. Ex-
cepte thou obey thy father/ he wyll dishe-
ryte the/ thou shalt be called of euery man
an unkynde & vnnaturall chyldre/ loke to
thy pfit/ haue respecte to thy good name
and raine. God eyther dorhe not se/ or els
dispyruleth & wetyngly loketh besyde it/
or at y leest wyll be sone pacified agayn.

Capto. vij.

Now thy soule douteth/nowe she wane-
 reth hyther and thyder:to whether of ey-
 ther parte she tourne her selfe/ euen that
 same shall she be what so euer that is she
 goth vnto. If she obey þ harlot the fleshe
 (the spiryte dyspyled) she shal be one body
 wth the fleshe. But & if she lyfte vp her
 selfe & ascende to the spiryte (the fleshe set
 at naught) she shalbe trāspōsed & chaūged
 in to the nature of the spiryte. After this
 maner accustome to examyne thyselfe pri-
 dētly. The errour of those mē is excedyng
 great which oftē tymes wenen that thing
 to be pyte vertue & goodnesse whiche is
 but of nature, & no vertue at al. Certayne
 affectiōs somwhat honest in apperance/ &
 as they were dysgyled with bysers of ver-
 tue/ disceyuen necligēt psons. The iudge
 is hasty & cruell agaynst the felon, or hym
 that hath trespassed the lawe: he semeth to
 hymselfe cōstant, & of gtaunte, vncorrupt,
 and a man of good cōscyence. Wylte thou
 haue this man discussed? If he fauour his
 owne mynde to moche, and folowe a cer-
 tayne naturall rygorousnes without any
 grete or sorow of mynde/ paduētute wth
 some pleasure or delectacyon: yet not lea-
 nyng from the offyce & duty of a iudge/ let
 hym not forthwith stande to moche in his
 owne conceyte. It is an indifferent thyng

The soule
douteth

Some affectiōs
be dysgy-
led with visers
of vertue.

An example
of the iudge

Capto. btf.

that he dothe. But if he abuse the lathe
for pꝛiuate hate or lucre: now is it carnall
that he dothe/ and he cōmytteth murder.
But & if he fele great sorow in his mynde/
bycause he is compelled to dystrope and
kyl him/whom he had leuer haue amen-
ded & saued: and also enioyne punysshment
accoꝝdyng to the trespase, with suche a
mynde/with suche sorowe of herte/as the
father cōmaūdeth his syngulerly beloued
sonne to be cutte/lauced/or seared: of this
maner shall it be spirituall that he dothe.
The most parte of men through prouesse
of nature and some specyall propertie/ey-
ther reioyce or abhorre certayne thynges.
Some there be whom bodily lust tyketh
not at al: let not them by & by ascribe that
vnto vertue, which is an indifferēt thing.
For not to lacke bodily lust/ but to ouer-
come bodily lust, is the office of vertue. An
other man hath a pleasure to fast/a plea-
sure to be at masse/a pleasure to be moche
at churche & to say a great deale of psalms
dye: examyne after this rule that thyng
whiche he doth. If he regarde the cōmune
fame or aduaūtage/it smelleth of f̄ fleshe
and not of the spyr̄t. If he do folowe but
his owne inclynacyon (for he dothe that
whiche pleaseh his owne mynde) than
he hath not, wherof he ought so greatly

Some men re-
ioyce naturally
with some cer-
tayne thynges

The rule of
true pitie.

Caplo. viij.

to taylorce/ but rather wherof he ought to
feare. Beholde a icopardous thyng vnto
thy selfe. Thou prayest and iudgeth hym
that prayeth not. Thou fastest/ and con-
demnest hym that fasteth not. Who so
euer wthe not that thou wast/ thou thyn-
kest thy selfe better than he: beware leest
thy faste pertaine to thy fleshe. Thy bro-
ther hath nede of thy helpe/ thou in the
meane space moumblest by thy prayers vn-
to god/ & wylt not be knowen of thy bro-
thers necessyte. God shall abhorre these
prayers: for how shall god here the whyle
thou prayest/ whā thou whiche art a man
canste not fynde in thy herte to here an
other man. Perceyue also an other thing.
Thou louest thy wyfe for this cause one-
ly that she is thy wyfe? Thou doest no
great thyng/ for this thyng is cōmune
as well to infydeles as to the. Or els
thou louest her for none other thyng but
bycause she is to the pleasaunt and dele-
ctable. Thy loue nowe draweth to thy
fleschwarde. But thou louest her for this
thyng chesely/ bycause thou hast percey-
ued in her the ymage of Christ/ whiche is
godly reuerence/ modesty/ sobrenesse/ cha-
styte: and nowe louest not her in her selfe
but in Christ/ ye rather Christe in her. Af-
ter this maner thou louest spirytually.

Let a chursten
man marke
this well.

The chaste
loue towards
thy wyfe.

Capto. viij.

Notwithstandinge we shall say more of
these thynges in their places.

Certayne generall rules of true
chrysten lypynge. La. viij.

Enchiridion.

Let me the
crafte of
vertue.

Now for bycause we haue opened as
me semeth þ way (howe so euer we
haue done it) & haue prepared as it were
certayne stufte and mater vnto the thyng
whiche was purposed. We muste haste to
that whiche remayneth/leest it shulde not
be an Enchiridion/that is to saye/a lytell
treatyse hanfom to be caried in a mānes
hāde/but rather a great volume/we wyll
enforce to gyue certen rules/as they were
certayne poyntes of waastlyng/by whose
gydpyng & conuepaunce/ as it were by the
gydpyng of þ threde of Dedalus, men may
easely plunge vp out of the blynde errours
of this worlde/as out of Labirynth⁹/whiche
is a certayne comberous maze/& come
vnto the pure and clere lyght of spirituall
lypyng. None other sciēce is there whiche
hath not her rules. And shall the crafte of
blissed lpyng onely/be without the helpe
of all maner preceptes? There is with-
out fayle a certayne crafte of vertuous lpy-
ynge and a dyscyplyne/in whiche who
so euer exercepse themselves manfully/they

Capto. viij.

shall fauoure that holy sperte/ whiche is
the promoter and bringer forthwarde of all
holy enforcemēt and godly purposes. But
who so euer sayth/ departe fro vs we wyl
not haue þ knowlege of thy wayes: these
men the mercy of god refuseth / bycause
they fyrste haue refused knowlege. These
rules shall be taken partly of the persone
of god/ of the persone of the dyuell/ and of
our persone/ partly of the thynges/ that is
to say/ of vertues & byces/ and of thynges
to them annexed/ partely of the mater or
stoffe wherof vertues or vices be wrought
They shall profyte synglerly agaynst thre
puels, the remanentes of origynall synne.
For though baptyfme haue wyped away
the spotte/ yet there cleaueth styll in vs a
certaine thyng of the olde disease left be-
hynde/ bothe for the custody of humyltye/
and also for the mater & encrease of ver-
tue. These puels be blyndnesse/ the flesche
and infyrmytie or weaknesse. Blyndnesse
with the myst of ignorance dymmeth the
iudgement of reason. For partly the synne
of our first progenytours, hath not a lytel
dusked that so pure a lyght of the counte-
naunce/ resemblaunce or similitude of god/
which our creatour hath shewed vpon vs
And moche more corrupte byngynge by
leude cōpany/ frowarde affectyons/ derth-

Nota.

Capto. viii.

nesse of vices/custome of synne hath so ca-
red it/that of þe lawe grauen in vs of god
scarce any sygnes or tokens dothe apere.
Than as I began/bynndnes caueth that
we in the election of thyngs be as good as
halfe bynnded & disceyued with erreur/ in
the stede of the best, folowynge the worst/
preferryng thynges of lesse valure, before
thynges of greater price. The fleshe trou-
bleth þe affection so moche/ þe euen though
we knowe what is best/ yet loue we þe con-
trary. Infirmyte & weaknesse maketh vs
that we beyng overcome, cyther with re-
dyousnes or with temptacion/forlake the
vertue whiche we had ones gotten & at-
tained. Bynndnes hurteth the iudgemēt:
the fleshe corrupteth the wyll: infirmyte
weaketh cōstancye. The fyrst poynte ther-
fore is, that thou can discerne thyngs to be
refused, from thynges to be accept. & ther-
fore bynndnes must be takē away: lest we
stumble or stagger in þe election of thynges.
The next is/ that thou hate the yuell as
sone as it is ones knowen/ and loue that
whiche is honest and good: and in this
thyng the fleshe must be overcome/lest
contrary to þe iudgemēt of the mynde, we
shulde loue swete and delectable thynges
in the stede of hollosom thyngs. The thyrde
is/ that we cōtinue in these thyngs which

Wyll must be
known & had
in hate.

Caplo. ix.

We began well: and therfore the weaknes must be vnderfet / leest we forsake the way of vertue with greater shame, than if we had ben neuer aboute to walke or enter therin. Ignoraunce must be remedied / that thou mayst se which way to go. The flesh must be tamed, leest we lede the asyde out of the hygh way / ones knowen in to bypathes. Weaknesse must be cōforted / leest whan thou hast entred in to the strenght way, thou shuldest eyther faynte or stoppe or turne backe agayne / or leest after thou hast ones set thy hāde to þe plow thou shuldest loke backwarde / but must reioyce as a stronge graūt to haste the way / euer stretchyng forth thy self to those thyngs which be afore the, without remēbraunce of those thyngs which be behynde the / vntyll thou mayst lay hande on the reward apoynted, & on þe crowne promised to them þe cōtinue. Vnto these thre thyngs therfore, we shall aplye certayn rules accordyng to our lytel power.

Perceiuaunce must be had.

Agaynst the yuell of ignoraunce
the fyrst rule. Caplo. ix.

But in as moche as saythe is þe onely gate vnto Christ / the fyrst rule must be that thou iudge very wel bothe of him and also of scripture, gūe by his spyrte / &

we must iudge wel of scripture

Capto. ix.

**Counterfayte
not euill psons**

**Probacions of
christen fayth.**

that thou byleue not with mouth onely/
not fayntly/not neclygently/not doutful-
ly/ as the comune raskall of christen men
do: but let it be set faste and immouable
thughout all thy brest/not one iote to be
contayned in them, that apertayneth not
greatly vnto thy helthe. Let it moue the
nothing at all, that thou seest a gret parte
of men so lyue/ as though heuen and hell
were some maner tales of olde wyues/to
feare or flater yong chyldren withall: but
byleue thou surely/ and make no haste.
Though the hole worlde shulde be madde
at ones/ though the elementes shulde be
chaüged/ though the aüngels shulde rebell:
yet verite can not lye/ it can not but come
whiche god tolde before shulde come. If
thou byleue he is god/ thou muste byleue
nedes that he is true also. On this wyse,
thinke without wauering/ nothyng to be
so true/ nothyng to be so sure/ & without
doute of these thinges, whiche thou herest
with thyne eares/ whiche thou pñently be-
holdest with thyne epen/ whiche thou hã-
dest with thy hãdes/ as these are whiche
thou redest in þ scriptures/ whiche god of
heuen/ that is to say verite gaue by inspi-
ration/ whiche the holy pphetes brought
forth/ and the bloode of so many martyrs
hath approued: vnto whiche now so ma-

Capto. ix.

my hundred yeres the consent of all good men hath agreed & set their seales: whiche Christ here beyng in fleshe bothe taught in his doctryne and expressely represented or confiterfayted in his maners and lyuynge. Vnto whiche also myracles beare wytnes/ whiche the dyuels cōfesse/ & so moche bpleue/ that they quake and tremble for feare. Last of al, whiche be so agreable vnto the equyte of nature/ whiche so agree bytweene themselfe/ & be euery where lyke themselfe/ whiche so rauysbeth the myndes of them that attende/ so moueth and chaungeth them. If these so great tokens agre vnto them alone/ what the dyuels madnesse is it to doute in the faythe? At the leest way of thyngs passed, make a cōiecture of thynges to come. Howe many & howe great thyngs also/ howe incredyble to be spoken byd the prophetes tell before of Christ: whiche of these thyngs came not to passe? Shall he in other thynges disceyue whiche in them disceyued not? In conclusion the pphetes lyed not/ & shall Christ the lord of prophetes lye? If with this & suche other lyke cogytacyons, thou often styre vp the flame of fayth/ and than feruently desyre of god to encrease thy fayth, I shall meruayle if thou canst be any lōge tyme an yuell man. For who is all cog-

Capto.x.

der so vnhappy and full of myschefe but
that he wolde departe from vyces/ if so be
he vutterly byleued that with these mo-
mentany pleasures/ besyde the vnhappy
veracyon of conspyce and mynde/ is pur-
chased also eternall punysshmentes. On
the other syde/ if he surely byleued, for this
temporall and lytell worldly veracyon, to
be gyuen vnto good men an hundred folde
ioye of pure conspence, and at the laste,
lyfe immortall.

The seconde rule. Capto.x.

It the fyrst poynte be therfore that
thou doute in no wyse of þ pmysses
of god. The next þ thou go vnto the way
of lyfe/ not slouthfully/ not fearfully: but
with sure purpose/ with all thy heart/ with
a cōfydent mynde/ & (if I may so say) with
suche mynde as he hath that wolde rather
fyght than drynke: so that thou be redy at
all houres for Christes sake to lese bothe
lyfe & goodes. A slouthful man wyll & wyl
not. The kyndom of heuen is not gotten
of neclygent & recheles psons/ but playn-
ly reioyseth to suffre byolēce/ And byolent
psons vtolētly obtayne it. Suffre not the
affection of them whom thou louest con-
gularly to holde the backe hallyng thy der

we must entre
in to the waye
of helthe or sal-
nacion boldly/
and with a co-
rde courage.

Caplo. x.

Warte: let not the pleasures of this worlde
call the backe agayne: let not the care of
thy housholde be any hyndraunce to the.
The chayne of worldly besynesse must be
cut asonder/ for surely it can not otherwise
be losed. Egypt must be forsaken in suche
maner, that thou turne not agayne in thy
mynde at any tyme vnto þe fleshe pottes.
Sodoma must be forsake vtterly hastely,
ye & at ones: it is not laful to loke backe.
The woman looked backe, and she was
turned in to þe ymage of a stone. The man
hath no leyser any where to abyde in the
regyon/ but is comaunded to haste in to
the mountayne/ onelesse he had leuer pe-
ryste. The prophete cryeth out that we
shulde flee out of the myddes of Babylon.
The departyng of þe israelytes fro Egypt,
is called flyght or connyng awaye. We be
comaunded to flee out of Babylon haste-
ly/ and not to remoue a lytell and a lytell
slowly. Thou mayst se the moste parte of
men prolonge the tyme/ and with very
slowe purpose go aboute to flee from vy-
ces. Whan I haue ones rydde my selfe out
of suche and suche maters/ saye they/ ye
whan I haue brought that & that besyn-
nes to passe. Oh foole, what & if god this
same day take agayne thy soule from the?
perceyuest thou not one besynes to ryle of

Egypte synne
freth bondage/
afflicciō/vices/
and byndnes.
The Israelytes
being a hogred
in deserte/wys-
hed to go back
agayne to E-
gypt/sayeng to
Moyse / how
happy were we
whan we sate
there by the
pottes of flesh.

Loth was com-
mauded to de-
parte hastelye
out of Sodo-
ma / and not to
loke backe/his
wyfe looked
backe / and
was turned in
to a salt stone.
so we may nei-
ther with the
Israelytes de-
syre to go back
agayne to the
pleasure of E-
gypt of vices &
synne: neyther
with the wyfe
of Loth may
looke backe as
gain to our old
conuerlacion.

Capto.r.

There may be
no prolongyng
tyme in Actyng
yces.

Confidence
in god.

Serue Christe
all togyther / &
no man els.

an other / and one vyce to call in an other.
Why rather dost thou not to daye that
thyng which the soner thou dost / the
easier shall it be done: Be dyligent some
other where: in this mater to do rashly,
to rone heedlonge, and sodaynly, is chese
of all and mooste profytable. Regarde not
nor ponder howe moche thou forsakest:
beyng sure that Christ onely shall be suffi-
cyent for all thyngs. Onely be bolde to com-
myt thy selfe to hym with all thyne here.
Se thou mistrust thyne owne selfe. Aduer-
ture to put vnto hym al the gouernaunce
of thy selfe. Trust to thy selfe no longer:
but with full cōfydence cast thy selfe from
thy selfe to hym / and he shall receyue the.
Comytte thy care & thought to the lord /
and he shall nouryshe the vp / that thou
mayst syng the songe of the same prophete.
The lord is my gouernour / and I shall
lacke nothyng. In a place of pasture he
hath set me / by the water syde of comforte
he hath brought vp me: he hath couerted
my soule. Be not mynded to parte thy self
in to two: to the worlde and to Christe.
Thou cannest not serue two maysters:
there is no felowshyp bytwene god and
Belial. God can not awaye with them
whiche halte on bothe their legges: his
stomake abhorreth them whiche bene p-

Caplo. x.

ther hote nor colde/ but luke warme. God
is a very ialousse louer of soules: he wyl
posseſſe onely and all togpyder that thyng
whiche he redemed with his bloode. He
can not ſuffre the felowſhpy of the dyuell
whome he ones ouercame by his dethe.

There be but two wayes onely. The one
whiche by folowynge þ affectyons ledeth
to perdyction. The other whiche through
mortyfpyng of the fleſhe: ledeth to lyfe.

Why douteſt thou in thyſelfe: There is no
thyde way. In to one of theſe two, thou
muſt nedes entre/ wylt thou or wylt thou
not. What ſo euer thou arte/ or of what
degree/ thou muſt nedes entre in to this

ſtrayte way/ in whiche fewe mortall men
walke. But this waye Chriſte hym ſelfe
hath trode / and haue troden ſythe the
worlde began, who ſo euer pleaſed god.

This is doubtleſſe þ ineuitable neceſſite of
the goddeſſe Adraſta. It can not be choſe,
but þ thou muſt be crucyfied with Chriſt
as touchyng the worlde/ if thou purpoſe
to lyue with Chriſt. Why lyke fooles fla-

ter we our ſelfe. Why in ſo weyghty a ma-
ter diſceyue we our ſelfe? One ſaith/ I am
not of the clergye, or a ſpiritual man/ I am
of þ worlde/ I can not but vſe the worlde.

An other thynketh/ though I be a preeſt
yet am I no monke/ let hym loke vpon it.

Two wayes
onely / the one
of ſaluacio / the
other of perdyctio

Adraſta nemes
is or Rhamnu
ſia is a goddeſſe
whiche punyſh
ſeeth inſolency /
ſhe forbiddeth
that any man
loke to hygher
if any ſo do/ he
eſcapeſh not/
vnpunyſhed /
though it be
neuer ſo late/ yf
any be to ful of
inſolencye / we
ſay/ take heed/
Rhamnuſia
ſeeth the well
ynough.

Capto. x.

Euery man
putteth to an
other the lyfe
of Christe and
sayngs of his
apostles.

The worlde.

The reward
is gūe to hym
that laboreth.

And the monke also hath founde a thyng to
flater hiselfe withal/though I be a moke
sayth he, yet am I not of so strapte an or-
dre as suche a such. An other sayth. I am a
yong man/I am a gentle mā/I am ryche
I am a courtier/& to be short a pryce/those
thyngs pertaine not to me whiche were
spoken to thapostles. Oh wretche than a-
percepneth it nothyng to the & thou shul-
dest lyue in Christ? If thou be in & worlde/
in Christ thou art not. If thou call & saye/
the erthe/ the see/ & this cōmune arye the
worlde: so is there no mā whiche is not in
the worlde. But & if thou call the worlde
ambicion/desyre of honour/promocion or
authoryte / pleasures/ couetousnesse/ bo-
dily lust: certaynly so arte thou worldly,
a christen man thou arte not. Christ spake
indifferently to al men: who so euer wolde
not take his crosse & folowe hym/ coude be
no mete man for hym/ or be his discyppe.
To dye with Christe as touchynge the
fleshe, is nothyng to the/ if to lyue by his
spiryte pertaineth nothyng to the. To be
crucifyed as touchig the worlde, prayneth
nothyng to the/ if to lyue godly or in god
prayne nothing to the. To be buried togy-
der with Christ belōgeth nothing to the/
if to aryse agayn to eternal glozy, belonge
nothig to the. The humilite/pouerte/tri-

Capto. x.

bulacion/ byle reputacyon/ the laborous
agonyes & sorowes of Christ, pertayne no
thyng at all vnto the: If the kyngdome of
hym ptaigne nothyng vnto the. What can
be more leude than to thynke the rewarde
to be comune as well to the as to other: &
yet neuerthelesse to put the labours wher
by the rewarde is obtayned, from the to a
certayne fewe persons. What can be more
wanton or nyce than to desyre to reygne
with the heed: & yet wyll take no payne
with hym? Therfore my brother loke not
so greatly what other men do/ & in cōpa-
ryson of the flatter or please thy selfe. To
dye as touching synne, to dye as touching
carnall desyres, to dye as touchyng the
worlde, is a certayne harde thyng, & kno-
wen to very fewe/ ye though they be mō-
kes/ & yet is this the comune & general p^r **monkes**
fessyon of all christen men. This thyng a
great whyle agone thou hast sworne & ho-
lyly promysed in þy tyme of baptysme. Than
which bow, what other thing can ther be
eyther more holy, or religious? eyther we
must perswhe/ or els without exceptiō, we
must go this way to helth, whether we be
kyngs or poore plow mē. Notwithstanding
though it fortune not to al mē to attayne
the persyte counterfaytyng & folowynge of
the heed/ yet al must enforce with fete and

Capto. xi.

handes to come therto. He hath a great parte of a christen man/ whiche with all his herte/ with a sure & stedfast purpose, hath determyned to be a christen man.

The thyrde rule. Capto. xi.

But lest that thyng feare the fro the waye of vertue, bycause it semeth warpe and greuous/ partly bycause thou must forsake worldly comodites, partly by cause thou must fyght continually agaynst the very cruell enemyes/ the fleshe/ & dyuell & the worlde: set this thirde rule before the alway. Beare thyselfe in hāde that all the fearful thigs & fantasies, which apete forthwith vnto the, as it were in þ first entring of hel: ought to be couēted for a thing of naught/ by the rāple of Virgils Eneas. For certaynly if thou shalt cōsider the very thyngs somewhat groundly & stedfastly (setting at naught these aparet thyngs which begyle thyne eyn) thou shalt perceyue that none other way is more comodious than the way of Christ. Though thou account this thyng not at all, that this way onely leadeth to eternall lyfe/ & though thou haue no respecte vnto the rewarde. For I beseeche the) what kynde of lypynge after the cōmune course of the worlde, is there

Enesid the. vi.
bōke of Virgil
went downe in
to hell/ accōpa-
nyed with the
pphetesse Sy-
byl. In the first
entree appered
many fantas-
ies and wōder-
ful mōsters/ not
so peryllous in
dede as they
apperyd.

Capto. xi.

that thou canst chole, in which thou shalt
not beare/ & suffice many thinges haboun-
dantly, bothe carefull & greuous? Who is
he, that knoweth not the lyfe of courtiers
to be full of greuous labour, and wret-
ched myserye: excepte it be eyther he, that
neuer proued it, or certaynly a very natu-
rall foole? Oh immortall god, what bon-
dage muste be suffered there, how longe,
and how vngoodly, euen vnto the lyues
ende? What a comberous besynesse is the-
re, in sekynge, in purchasyng the pry-
nces loue and fauoure. A man must flatter
to obtayne the fauour of all suche as may
eyther hynder or further one. The coun-
tenaunces must now and than be fayned
and newe fashioned. The iniuries of the
greater men, must be whyspered & mutter-
ed with sylence secretely. Consequently,
what kynde of euill lyfe can be ymagy-
ned / wherof the lyfe of warrours is not
full? Of eyther lyfe mayst thou be a very
good wytnesse / whiche hast lerned bothe,
at thyne owne peryll. And as touchynge
the marchaunt man, what is it that he ey-
ther dothe not, or suffereth not, slepyng po-
uertye by se, by lande, through fyre & wa-
ter? In matrimony, what a mountayne
of housholde cares be there? What mysery
seale not they there, whiche proueth and

The lyfe of
warrours.

The lyfe of
marchaunts.

The mysery of
matrimony.

Caplo. xj.

**In bearynge
of offyces.**

**A chrysten mā
obteyneth me-
ryte in euery
thyng.**

hath experyence therof. In bearyng of offi-
ces, how moche veracion? how moche la-
bour? & how moche peryl is there? Whiche
waye so ever thou turne thy selfe: an huge
cōpany of incōmodyties meteth the. The
very lyfe of mortal men of it selfe, without
addicion of any other thyng, is combyed &
tangled with a thousand myseries: which
be cōmune and indifferēt, as well to good
as bad. They al shall growe in to a great
heape of merytes vnto the, yf they shall
fynde the in the way of Christ. If not, they
shall be y more greuous / more ouer fruyt-
lesse / and yet must neuerthelesse be suffred.
Who so ever be slowdyours of this worl-
de / fyrst how many yeres do they pante /
blowe / sweate / and canuasse the worlde /
tourmentynge them selfe with thought &
care? more ouer, for how transytoyie, and
thynges of naught? Laste of all, in how
doutfull hope? Adde to this, that there is
no rest, or easement of myseryes / in so mo-
che that the lenger they haue laboured,
with the more greffe they do labour. And
whan all is paste, what shall the ende be
of so tedyous and laborous a lyfe? verily
eternall punysshment. So now and with
this lyfe compare the waye of vertue /
whiche at the fyrst seafeth to be sharpe /
in procelle is made easer / is made plea-

Capto.xi.

saunt and delectable/ by whiche waye also we go with very sure hope to eternall felicitye. Were it not the bittermoste madnesse, to haue leuer with equall labour to purchase eternall dethe, rather than lyfe immortall? yet are these worldely men moche madder than so/ whiche chose with extreme labour, to go to labour euerlastyng: rather than with meane labours, to go to immortall quyetnesse. More ouer, yf the waye of pletie or obedyence to god, were moche more laborious, than the waye of the worlde: yet here the greuousnesse of the labour, is swaged with the hope of rewarde / and the cōfōrte of god is not lackyng, whiche tourneth the bytternesse of the gall in to the swetnesse of hony. There one care cal- leth in an other/ of one sorowe spryngeth an other / no quyetnesse is there at all. The labour and affliction withoutfoorth/ the greuous cares and thoughtes with- infoorth, causen the very easementes to be warpe and bytter. These thynges so to be, was not vnknownen to the poetes of the gentyles. whiche by the punysshment of Ticius/ Ixion/ Tantalus / Sisyphus/ and of Pencheus / paynted and descri- ued the myserable, and greuous lyfe of lewde and wretched persones. whose also

Ticius/ bycause he wolde haue ioyned with Apollo's mo- ther/ was caste of apollo down to hell / where vultures gnawed his herte/ euer encreasyng his gayne.

The meanyng of the fable is this/ he was a great man and coude not be cō- tēted but wold haue more: and aduanced hym selfe to more honour/ & wold haue put Apol- lo out of his cō- tre/ whiche sig- nyfied by his mother/ but Ap- pollo subdued hym and spoyle- led hym

Capto. xi.

of his posses-
sion/so that af-
terward he ly-
ued in care and
mysery among
the lowest sort/
& coude not ob-
tayne any fur-
ther honour.

Perion was cast
of Juno (lady
of honour) into
hell / where he
ronneth roude
& cōynually cō-
passeth for ho-
nor/ but he cou-
de not obtayn.
Sisyphus rol-
leth a stone frō
the hyll fote to
the top/ thā fly-
deth the stone/
& he dyscedeth
to fetch he m
vp agayne.

Ambition is
enr at the hyl
foote. he is ne-
uer so hyghe:
but that he
harde one hyl
more to clym.
He seeth one
thyng more
whiche he co-
uetyreth.

is that late confessyon in the boke of Sa-
pyence. We be werped in the wape of int-
quite & perdyon/ we haue walked harde
wapes/ but y wape of god we knewe not.
What coude be eyther fylthyer or more la-
boryous, than the seruptude of Egypte?
What coude be greuouset, than the capty-
uite of Babylon? What more intollerable,
than the yoke of Pharao & of Nabugodo-
nosor? But what sayth Chrysostome? take my
yoke vpon your neckes: and ye shall fynde
rest vnto your soules? My yoke (saith he)
is pleasaunt / & my burthen lyght. To speke
brevely/ no pleasure is lackynge, where is
not lackynge a quiet conscience. No mys-
ery is there lackynge, where an unhappye
conscience crucifyeth the mynde. These
thynges must be taken, as of moost cer-
taynte. But and yf thou yet doute, go aske
of them whiche in tyme passed haue ben
conuerted out of the myddle of Babylon
vnto the lord: & by experyence of them at
the leest way beleue, nothyng to be more
troublous & greuous than vices: nothyng
to be more easy or of quykter speede, than
not to be drowned in besynesse/ nothyng
more therewithall & more comfortable, than is
vertue. Neuerthelesse go to, let it be that
the wages be lyke / and that the labours
be lyke also / yet for all that, how greatly

Capto. xi.

ought a man to desyre to warre vnder the
standarde of Chryst / rather than vnder the
baners of the deuyl. ye hold moche leuer
were it, to be vexed, or to suffre affliction
with Chryst / than to swynne in pleasu-
res with the deuyl. More ouer, ought not
a man with wynde & wether, with swyffe
sayle, and swyftnes of horses, to flye from
a lord, not very fylthy onely, but also ve-
ry cruell and disceytfull: whiche requirerh
so cruell seruyce, and so strapte a taske /
whiche promyseth agayne thynges so vn-
certayne, so caduke, so transitory, so soone
badynge and banysshynge awaye. Of the
whiche self thynges, yet disceyueth he the
wretches, & that not seldome. Or though
he perfourme his promesse ones / yet an
other tyme, whan it pleaseh hym, he ta-
keth them awaye agayne / so that the so-
rowe and thought for the losse of thynges
ones possessed, is moche more than was
the greuous labour in purchasyng them.
The marchaunt man, after he hath myng-
led togyder bothe ryght and wronge, for
the entent of encreasynge his goodes / af-
ter he hath put his honest reputacyon of
good reposte, that is spronge of hym, his
lyfe, his soule in a thousande ieopardyes /
be it that the chaunce of fortune happe
aryght, what other thyng with all his

Tantalus stan-
deth styl in hell
in a ryner of
wyne / euer as
thurst / & al ma-
ner of fruytes
aboute hym / &
yet he is euer
hūgry / neither
is suffred to
drynke or eate.

Couetous men
dare not vse
theyr goodes /
but be hungry
and thyrsty for
more.

Pentheus was
turned in to an
hart / & eaten of
his owne dog-
ges / & he dyd
non other thin-
ge all his lyfe
but hunte & for-
lowe dogges /
so he consumed
hym selfe & his
substaunce like
a sole wretched
ly & bestly.

The troublous
care of a mar-
chaunt.

Capto.xi.

trauaile haſte he at lengthe prepared for
hym ſelfe, yf he kepe his goodes, than the
mater of myſerable care / yf he leſe them,
than a perpetuall tourment. But yf for-
tune chaunce amysſe, what remayneth but
that he is made twyſe a wretche, wrapped
in double myſery / bothe bycauſe he is diſ-
appoynted of the thyng, wheron his hope
hanged / and alſo bycauſe he can not re-
membze ſo greate labour ſpente in waſte,
without moche ſorowe of herte and greſe
of mynde. No man haſte enforced with
ſure purpoſe to come to good luyng or
conuerſacyon, whiche hath not attayned
it. Chryſte as he is not mocked / ſo moc-
keth he not. Remembze alſo that thyng,
whan thou flyeſt from the worlde vnto
Chryſte / yf the worlde haue any comody-
tees or pleaſures, that thou forſakeſt them
not : but chaungeſt tryſles with thynges
of moze value. Who wyll not be very glad
to chaunge ſyluer for golde / ſpynte for pre-
cyous ſtone ? Thy frendes be diſpleaſed ?
What than / thou ſhalte fynde moze plea-
ſaunte and better companions. Thou
ſhalt lacke outwarde pleaſures of thy bo-
dy : but thou ſhalte enioye the inwarde
pleaſures of the mynde / whiche be better /
purer / and moze certayne. Thy good muſt
be dymynyſhed ? neuertheleſſe that re-

Capto.xi.

chesse encrease, whiche neyther mothes
destroie, nor theues take awaye. Thou
ceasest to be of pryce in the worlde: but
thou for all that, arte well beloued of
Christe. Thou pleasest the few: but
yet the better. Thy body wareth leane:
but thy mynde wareth fatte. The beau-
tye of thy skynne banyssheth awaye: but
the beauty of thy mynde appereth byght.
And in lyke maner, yf thou wylte come
through out all other thynges: thou shalt
perceyue nothyng of all these apparant
good thynges, to be forsaken in this worl-
de / that is not recompensed largely, with
greater aduantage, and more excellent
a greate waye. But yf there be any thynges,
whiche though they can not be de-
sired without vyce: yet without vyce may
be possessed (of whiche kynde of thynges,
is the good estymacion of the people / fa-
uoure of the comunaltie / loue, or to be
in conceyte / authoryte / frendes / honoure
betwe vnto vertew) for the moost parte it
chaunceth, that all these be gyuen with-
out serchyng for / to them that aboue all
thynges seke the kyngdome of heuen. Whi-
che selfe thyng Christe promysed, and
god performed to Salomon. Fortune for
the moost parte, foloweth them that flye
from her / and flyeth from them that fo-

Many thynges
may be recey-
ued & possessed /
but not desired

Caplo.xij.

losse her. Certaynly what so euer shall happen to them that loue: nothyng can be but prosperous, vnto whome losse is tourned to aduantage, tourment, veyr-
cyon or aduersitye to solace, rebukes to laude, punysshment to pleasure and con-
forte, bytter thyngs to swete, euyl thyngs to good. Doutest thou than to entre in to this waye, and forsake that other waye/
seyng there is so vnequall comparyson/
ye none at all / of god vnto the deuyll / of hope to hope / of rewarde to rewarde / of labour to labour / of solace to solace?

The fourth rule. Caplo.xij.

Let Chrysste be
thy marke & en-
syle of liuyng.

what chryst is.

But that thou mayst haste and make
spede vnto felicitye with a more sure
course/ let this be vnto the, the fourth ru-
le / that thou haue Chrysste alwaye in thy
syght, as the onely marke of all thy ly-
uyng & cōuersacyon / vnto whome onely
thou sholdest dyrect al thyne enforcemen-
tes / all thy pastymes and purposes / al thy
rest and quietnesse / and also thy besynesse.
And thynke thou not Chryst to be a voyce
or a sounde without signyficacyon; but
thynke hym to be nothyng els, saue cha-
rite, symplite, innocencye, pacience, clen-
nesse / and shortly, what so euer Chrysste

Capto. xii.

taught. Understande well also, that the deuyl is none other thyng, but what so euer calleth away from suche thynges as Chyrste taught. He directeth his iourney to Chyrst, whiche is carped to vertue onely. And he becometh bonde to the deuyl, whiche gynneth hym selfe to vyces. Let thyne eye therfore be pure / and all thy body shall be bryght and full of lyght. Let thyne eye loke vnto Chyrste all onely, as vnto onely and very felicity / so that thou loue nothyng / meruayle at nothyng / desyre nothyng, but eyther Chyrste, or for Chyrst. Hate nothyng, abhorre nothyng, flye nothyng, nothyng auoyde, but onely synne, or elles for synnes sake. By this meanes it wyll come to passe, that what so euer thou shalt do, whether thou slepe, whether thou wake, whether thou eate, whether thou drynke / and to conclude, that thy very sportes and pastymes / yea (I wyll speke more boldly) that some vyces of the lyghter sorte, in to whiche we fall now and than, whyle we haste to vertue / all the hole shal growe and tourne in the, vnto a great heape of rewardes. But and yf thyne eye shall not be pure: but loke any other warde than vnto Chyrste / yea thoughe thou do certayne thynges, whiche be good or honest of them selfe /

what the
deuyl is.

Capto. xli.

yet shall they be vnfruytfull, or peraduen-
ture very peryllous & hurtfull. For it is a
great faute to do a good thyng not well.
And therefore that man that hasteth the
streyght waye vnto the marke of very fel-
cite/ what so euer thynges shall come and
mete hym by þ waye: so farforth ought he
eyther refuse or receyue them, as they ey-
ther further or hinder his iourney. Of whi-
che thyngs there be thre orders or thre de-
grees. Certayne thyngs verily, be in suche
maner fylthy: that they can not be honest/
as to auenge wronge / to wyshe euill to
another. These thinges ought alway to be
had in hate/ yf though thou shouldest haue
neuer so great aduantage to comyt them/
or neuer so great punysshment, if thou dyd-
dest the not. For nothyng can hurt a good
man, but fylthynges onely. Certeyn thinges
on thother syde be in suche maner honest:
that they can not be fylthy. Of whiche
kynde be, to wyll or wyshe all men good/
to helpe thy frendes with honest meanes/
to hate vices/ to reioyce with vertuous co-
munycacion. Certeyn thinges verily be in-
different or bytwene bothe/ of theyr owne
nature neyther good nor bad / honest nor
fylthy: as helth, beaute, strength, facoundi-
ousnes, conyng, & suche other. Of this last
kynde of thynges therefore nothing ought

howe farforth
thyngs pfered
ynought for
ought to be re-
fused.

The orders of
thynges.

Thynges
honest.

Thynges in-
different.

Capto. xij.

to be desyred, for it selfe: neyther ought to be vsurped more or lesse / but as far forth as they make & be necessary to þ chese marke / I meane to folowe Chyistes luyng. The very philosophers haue certayne markes also bypht & indifferent / in whiche a man ought not to stande styll nor tary / whiche also a man may cōueniently vse / referring them to a better purpose / but not enioye them, & tary vpon them / settyng his herte in them. Notwithstanding those meane & indifferent thyngs, do not all after one maner & equally, eyther further or hynder thē that be goyng vnto Chyist. Therfore they must be receiued or refused, after as eche of them is more or lesse of value vnto thi purpose. Knowledge helpeth more vnto pietie than beautye, or strengthe of body, or ryches. And though all lernyng may be applyed to Chyist: yet some helpeth more cōpendously than some. Of this ende & purpose se thou measure þ ppytablenes or vnpytablenes of all meane thyngs. Thou louest lernyng: it is very well, yf thou do it for Chyistes sake. But yf thou loue it therfore onely, bicause thou woldest knowe it: than makest thou a stop & a resting place there, frō whēs thou oughtest to haue made a step to clymbe further. But if thou desyre sciēces, that thou by their helpe, migh

Pietie signify-
eth seruyce / ho-
nour / reuerēce /
obedience due
to god.

Science must
be loued for
Chyistes sake.

Capto. xij.

tell more clerely beholde Christ, byd in the
secretes of scripture / & whā thou knowest
hym, loue hym / whan thou knowest & lo-
uest hym, teche, declare, and open hym to
other men / & profyte, or take fruyte of him
thysel: than prepare thysel vnto study of
sciences. But no further, than thou mayst
thynke them profytable to good luyng.
If thou haue cōfydence in thy selte, & trust
to haue great aduauntage in Christ: go
forth lyke a marchaunt venterer, bolde to
walke as a straūger somewhat further / ye
in the lernynge of gentyles / & apply the ry-
chesse or treasure of the egypciēs, vnto the
honestynge of the temple of god. But & yf
thou feare greater losse than thou hopest
of aduaūtage: than retorne agayn to our
first rule. Knowe thy selte, & passe not thy
boundes / kepe the within thy lytes. It is
better to haue lesse knowlege, and more
loue: than moche to knowe, & not to loue.
Knowlege therfore hath the maysterpe or
chefe to dome amonge meane thinges. Af-
ter that is helth / the gyftes of nature / elo-
quence / beaute / strength / dignite / fauour /
authorite / prosperite / good reputacyon /
kynne / frendes / stufte of housholde. Euer
one of these thynges, as it helpeth moost
and nyghest waye vnto vertue: so shall it
moost chesely be applyed, in case they be

how ferforth
the letters of
the gentyles be
to be red / loke
in the seconde
chapitre what
this meaneth.

Capto. xij.

offred vnto vs hastyng in our way. If not
than may we not for cause of them turne
asyde from our iourney purposed. Money
is chaunced vnto the / yf it let nothyng to
good luyng / mynyster it / make frendes
with þe wycked māmon. But yf thou feare
the losse of vertue & of good mynde: despyse
that aduantage, full of damage and losse /
and folowe thou euen Crates of Thebes,
lynge thy greuous & comberous packe in
to the see / rather than it sholde holde the
backe from Chryste. That thyng mayst
thou do the easyllyer: yf (as I haue sayd)
thou shalte custome thy selfe to meruayle
at none of those thynges, whiche be with-
out the (that is to say) whiche prayne not
vnto the inner man. For by that meanes
it wyll come to passe, that thou canst ney-
ther wax proude or forgete thy self, yf these
thynges fortune vnto the, neyther thou
shalt be vexed in thy mynde, yf they sholde
eyther be denyed the, or take from the: for
as moche as thou puttest thy houle felicitye
in Chryste onely. But & yf it chaunce they
come vnto þe besydes thyne owne labour /
be thou the more dilligēt & circūspect / & not
the more carelesse: this wyse thynkyng,
that a mater to exercise thy selfe vertuou-
sly on, is gyuen to the of god / but yet not
without ieopardy & daunger. But yf thou

Money shuld
this wyse
be loued.

Crates of the
cite of Thebes
cast a gret sum
of golde into
the see / sayeng
hēce ye mische-
nous riches!
better it is
that I drowne
you / than you
me. he suppos-
ed that he
coude not pos-
selle ryche &
vertue bothe to-
gyther.

Caplo. xij.

Bycause Prometheus had made a man of clay & with fire stolen from heaven put life in to hym: Jupiter sent Pandora a woman with a boxe full of all kinds of diseases to him; but Prometheus was proud & refused it; but his brother Epimetheus received it & opened it; & then all manner of sicknesses flew abroad.

Prometheus taught rude mankind & honest manner; yet wolde he bere no rule amongst them; but fled to solitary places; thinking of many kinds of misery to be in this rince rule; but his brother Epimetheus took the misery upon hym.

have the benigne of fortune suspected; counterfeyte Prometheus; to not receyve the disceytfull boxe; and go lyght & naked vnto that, which is onely very felicitye. Certaynly who so ever with great thought & care desyre money as a precious thyng; & count the chiefe socour of life to be therein; thinking them selfe happy, as longe as it is safe; calling them selfe wretches whan it is lost: those men no doubt haue made and feyned vnto them selfe many goddes. Thou hast set vp thy money and made it equall vnto Christ; if it can make the happy or vnhappy. That I haue spoken of money, vnderstande the same lyke wyse of honours, voluptuousnesse, helthe, yea & of the very life of the body. We must enforce to come to our onely marke, which is Christe, so feruently, that we shoulde haue no lyeser to care for any of these thynges: eyther whan they be gauen vs; or elles whan they be taken fro vs. For the tyme is shorte, as sayth Paule. Hence forwarde sayth he, they that vse the worlde; must be as they vled it not. This mynde I knowe well the worlde laugheth to scorn, as folysh & mad: neuerthelesse it hath pleased god by this folyshnesse to saue them that byleue. And the folyshnesse of god, is wyser than man. After this rule thou shalt ex-

Capto.xij.

amyn/yea what so ever thou doest. Thou
 exercisest a crafte? it is very well done, yf
 thou do it without fraude. But wherunto
 lokest thou? to fynde thy housholde? But
 for what entent to fynde thy housholde? to
 wyne thy housholde to Chrys? thou comest
 wel. Thou fastest/verily a good werke, as
 it appereth outward. But vnto what ende
 referrest thou thy fast/ to spare thy bytaye-
 les, or that thou mayst be counted the more
 holy? Thyne eye is wycked, corrupt, & not
 pure. Peraduenture thou fastest, lest thou
 shoulde fall in to some disease or sycknesse.
 Why fearest thou sycknesse? leest it wolde
 take the from the vse of voluptuous plea-
 sures. Thyne eye is vicious & faulty. But
 thou desyrest helth, bycause thou mayst be
 able to study. To what purpose I beseeche
 the referrest thou thy study? to gete þ a be-
 nefyce withall? With what mynde desyrest
 thou a benefyce? verily, to lyue at thyne
 owne pleasure/not at Chrys. Thou hast
 myssed the marke, whiche a chrysten man
 ought to haue euerywhere prefixed before
 his eyes. Thou takest meate þ thou mygh-
 test be strong i thy body/& thou wilt haue
 thy body strong, that thou mightest be suf-
 ficient vnto holy exercises & watche. thou
 hast hyt the marke. But thou takest hede
 to thy helth & luyng, leest thou shouldest

when laboure
 is profitable.

when fastynge
 is superfluous.

Capto. xli.

**The superstitious
honouring
of sayntes.**

Christopher.

Kochus.

**Barbara.
George.**

**Appolyne.
Job.**

Hieron.

be moze euyl fauoured or deformed / leest
thou sholdest not be stronge ynough vnto
boddy lust / thou hast fallen from Chryst,
makynge vnto the an other god. There be
that honoure certeyn sayntes with certeyn
ceremonyes. One saluteth Christopher eue-
ry daye / but not excepte he beholde his
ymage. Whether loketh he? verely to this
poynte. He hath borne hym selfe in hande
that he shal be all that day sure from euyl
deth. An other worshyppeth one Kochus /
but why? bycause he beleueth that he wyl
kepe awaye the pestylence from his body.
An other momblyeth certayne prayers to
Barbara or George / lest he shold fall in to
his ennemyes handes. This man fasteth
to saint Apolyne, leest his tethe shold ake.
That man visiteth y ymage of holy Job /
bycause he wolde be without scabbes.
Some assygne & name a certayne porcion
of their wyynyng to poore men / lest their
marchaundyse sholde peryshe by wypp wa-
ke. A taper is lyght before Hieron, to the
entent that thynges whiche is lost, may be
had agayne. In conclusyon, after this ma-
ner, loke how many thinges be, whiche we
eether feare, or coueyte : so many sayntes
haue we made gouernours of the same
thynges. whiche same sayntes also be dy-
uerse to dyuerse nacjons : so that Paule

Capto. xlii.

bothe the same thyng among the frenshe
men, that Hieron dothe with our countrey
men the almayns / & neyther James, nor
Johan can do that thyng euey where,
whiche they do in this oꝝ place. Whiche
honouryng of sayntes trewly / except it be
referred from þ respect of corporal comodys
tees oꝝ in comodys vnto Chryst / is not
foꝝ a chrysten man / in so moche þ it is not
farre from þ supersticioussnesse of them, whi-
che in tyme passed bowed þ tenth parte of
their goodes to Hercules / to thentet they
myght waꝛe ryche. Oꝝ a cocke to Escula-
pi⁹, that they myght be recouered of theyꝝ
diseases. Oꝝ whiche sacryficed a bull to
Neptun⁹, that they myght haue good pas-
sage by see, and prosperous saylyng. The
names be chaunged / but verily they haue
bothe one ende and entent. Thou prayest
god, that thou mayst not dye to soone / oꝝ
whyle thou art yong: & prayest not rather
that he wolde gyue to the a good mynde,
that in what so euer place deth shold come
vpon the, he myght not fynde the vnpre-
pared. Thou thynkest not of chaungyng
thy lyfe / & prayest god thou myghtest not
dye. What prayest thou foꝝ than? certeynly
that thou myghtest synne as lōg as is pos-
sible. Thou desyrest ryches: & can not vse
ryches. Dost not thou than desyre thyng

A cocke to Esculapius.

A bull to Neptunus.

Thou prayest
foꝝ longelyfe.

Capto. xij.

owne confusyon? Thou despyrest helth, and
canst not vse helth / is not now thy godly-
nes made deuyllyshe & wycked? In this
place I am sure some of our holy relyg-
ous men, wyl crye out agaynst me, with
open mouthes / whiche thynke lucre to be
to the honouring of god / and (as the same
Paule sayth) with certayne swete bene-
dictions, deceyue the myndes of innocent
persones, seruyng theyr owne belyes / and
not Jesu Chryste. Than wyl they saye /
forbyddest thou worshypping of sayntes,
in whome god is honoured? I verely dis-
praise not them so greatly, which do these
thynges of a certayne symple & chyldyshe
supersticyon, for lacke of instruction, or ca-
pacite of wytte / as I do them, whiche se-
kyng theyr owne aduauntage, prayseth &
magnifyeth those thynges for most great
& perfyte holynesse / whiche peraduenture
be tollerable & may be suffred / & for theyr
owne profyte and aduauntage, cheryshe &
mayntayne the ignoraunce of the people,
(whiche neyther I my selfe do vtterly de-
spyse) but I can not suffre that they shoulde
accounte thynges to be hyghest & moost
chefe, which of them selfe be neyther good
nor bad / & those to be greatest & of moost
value, whiche be smallest & of leest value.
I wyl praysse it & be content, that they de-

They accöpte
the honouryng
of sayntes for
absolute pietye.

Capto. xij.

lyfe they lyues helth of Moyses, whome they so greatly honour / so that they consecrate that lyfe vnto Christe. But I wyll prayse them more, yf they wolde praye for nothyng els, but that with the hate of vices, the loue of vertues myght be encreased. And as touchyng to lyue or to dye, let them put it in to the handes of god / & let them saye with Paule / Whether we lyue, whether we dye / to god & at goddes pleasure we lyue or dye. It shall be a perfyte thyng, yf they desyre to be dissolued fro the body, & to be with Christ, yf they put their gloze & loze in diseases or syknes / in losse or other damages of fortune, bycause they be accompted worthy, euen after this maner to be made lyke or confyrable vnto theyr heed. To do therfore suche maner thynges: is not so moche to be rebuked, as it is peryllous to abyde styll & cleue to them. I suffre & permyt infirmite & weykenes: but with Paule I wete a more excellent waye. If thou shalte examyne thy studyes, and all thy actes by this rule, and shalt not stande any where in meane thynges, tyl thou come euen vnto Christ: thou shalt neyther go out of thy waye at any tyme / neyther shalt do or suffre any thyng in all thy lyfe, whiche shall not turne and be vnto the a mater of pietie.

Pietie is the reuerent love & honour which the inferiours haue towards their superiours / whiche is chiefly requyred: & therefore it is that perfytenes of a christen man.

perfyte pietie.

Two worldes.

Let vs adde also the fyfth rule as an
 ayder vnto this foresaid fourth rule,
 that thou put perfyte pietie in this thyng
 onely: yf thou shalte enforce alwaye from
 thynges visyble, whiche almost every one
 be imperfyte, or els indifferent, to ascende
 to thynges inuisyble, after the dyspyson
 of a man aboue reherled. This precepte is
 appertaynyng to the mater so necessarily/
 that whether it be through neglygence, or
 els for lacke of knowlege therof/ the most
 parte of chrysten men, in steede of true ho-
 nourers of god, are but playne supersty-
 cyous / and in all other thynges, saue in
 the name of chrysten men onely, vary not
 greatly from the superstycyon of the gen-
 tyles. Let vs ymagyn therfore two worl-
 des/ the one intellygyble, the other visy-
 ble. The intelligible, whiche also we may
 call the angelycall worlde/ wherin god is
 with blessed myndes. The visyble worlde/
 the circles of heuē/ the planettes & sterres/
 with all that included is in them. Than
 let vs ymagyn man as a certayne thynde
 worlde/ parte taker of bothe the other: of
 the visyble worlde yf thou beholde his bo-
 dy/ of the inuisyble worlde yf thou cōsyder
 his soule. In the visyble worlde, bycause

Capto. xij.

We be but straigers, we ought neuer rest/
but what thyng so euer offreth it selfe to
the sencyble powers / that must we vnder
a certayne apte cōparyson or symplytude,
apply eyther to the angelpcall worlde / or
els (whiche is more profytable) vnto ma-
ners, and to that parte of man whiche is
correspondēt to the angelpke worlde. What
this visyble sonne is in the visible worlde,
that is the dryuene mynde in the intelly-
gyble worlde / and in that parte of the,
whiche is of that same nature / that is to
saye, in the spiryte. Loke what the moone
is in the visyble worlde / that in the inuy-
syble worlde is the congregacyon of aun-
gels, & of blessed soules, called the trium-
phant church / and that in the is the spi-
ryte. What so euer heuens aboue worketh
in the erthe vnder them / that same dothe
god in the soule. The sonne gothe to dwne,
aryseth / rageth in heate / is temperate /
quyckeneth / byryngeth forth / maketh ry-
pe / draweth to hym / maketh subtyle and
thynne / purgeth / hardeneth / mollyfyeth /
illumyneth / clereth / cherysheth, and com-
forteth. Therfore what so euer thou be-
holdest in hym / yea what so euer thou
seest in this grosser worlde of the elemen-
tes (whiche many haue separated from
the heuens aboue and circles of the fyr-

The sonne is
the dryuene
mynde of god.

Capto. xlii.

The occasyon
of pietie.

The glory of
god appered
in the face of
moyses/ but we
behold the glo
ry of god i the
face of Iesus
Chryste.

The grace of
god is called
lyght/ nyght
is compared
to synne.

inament) in conclusion, what so euer thou
consyderest in the grosser parte of thy selfe:
accustome to applye it to god, and to the
inuisyble porcyon of thy selfe. So shall it
come to passe, that what so euer thyng
shall any where offer it selfe to any of the
sensyble wyttes: that same thyng shall
be to the an occasyon of pietie. When it
delyteth thy corporall eyes, as ofte as this
vysyble sonne spredeth hym selfe on the
erth with newe lyght: by and by call to
remembraunce, how greate the pleasure
is of the inhabytauntes of heuen / vnto
whome the eternall sonne euer spryngeth
and aryseth/ but neuer goth downe. How
greate are the ioyes of that pure mynde,
wherbypon the lyght of god alwayes shyneth
and casteth his beames. Thus by oc
casyon of the vysyble creature praye with
the wordes of Paule/ that he whiche com
maunded lyght to shyne out of darknesse,
may shyne in thy herte/ to gyue lyght and
knowlege of the glorie of god in the face
of Iesu Chryste. Repete suche lyke places
of holy scripture, in whiche here and there
the grace of the spiryte of god, is compa
red to lyght. The nyght semeth tedpous
to the and darke/ thynke on a soule desty
tute of the lyght of god, and darke with
vices. yea and yf thou canst perceyue any

Capto.xiij.

Darknes of nyght in the: praye that the
sonne of iustyce may aryse vnto the. This
wylle thynke, and surely byleue, that the
thynges inspyble are so excellent, so pure
and so persyte, that the visyble thynges in
comparyson of them, are scarce very sha-
dowes, representyng to the eyes a small &
a thynne sumplytude of them. Therfore in
these outwarde & corporal thyngs, what so
euer thy sensyble wyttes eyther desyre oz
abhorre: it shal be mete y the spieryt moche
more loue oz hate the same in inward & in
corporall thynges. The goodly beaute of
thy body pleaseth thyne eyes: thinke than
how honest a thyng is the beaute of the
soule. A deformed bysage semeth an vnple-
saunt thyng: remembze how odious a thing
is a mynde defyled with vyces. And of all
other thyngs to lyke wyse. For as the soule
hath certeyn beaute wherwith one whyle
she pleaseth god / & a deformite wherwith
an other whyle she pleaseth y deuyl / lyke
pleasyng lyke: so hath she also her yowth,
her age, sycknes, helth, deth, lyfe, pouerte,
ryches, ioye, sorowe, warre, peace, colde,
heate, thurst, drynke, hunger, meate. To
conclude shortly, what so euer is felt in the
body / that same is to be vnderstande in the
soule. Therfore in this thyng resteth the
journey to the spirytuall & pure lyfe / yf by

what so euer is
perceyued in
the body / that
same is to be
vnderstande
in the mynde.

Capto. xliij.

The nature of
Cultry pleasure.

a lytell and lytell we shall accustome to
withdrowe our selfe from these thynges
whiche be not trewly in very dede: but
partely appere to be, that they be not / as
fylthy and voluptuous pleasure / honour
of this worlde, partely banyshe awaye, &
haste to retourne to naught / and shall be
raupished and caryed to these thynges,
whiche in dede are eternall, immutable,
and pure. Whiche thynges Socrates sawe
full well / a philosopher not so moche in
tonge and wordes, as in lyuyng & dedes.
For he sayth, that so onely, shall the soule
departe happely from her body at the last
ende: yf aforehande she haue dyligently
through true knowlege recorded & practi-
sed deth, and also haue longe tyme before,
by the despyssyng of thynges corporall/
and by the contemplacyon and loue of
thynges spirytuall, vled her selfe to be as
it were in a maner absent from the body.
Neyther that crosse, vnto whiche Chryste
calleth & exhorteth vs / neyther that deth
in whiche Paule wyllith vs to dye with
our heed / as also the prophete sayth, for
thy sake we be slayne all the daye longe/
we be accompted as shepe appoynted to
be kyled / neyther that whiche the apostle
wyrteth in other termes, sayenge / seke
those thynges that be aboue / not whiche

what is the
crosse of chryst.

Capto. xlii.

be on the erthe, Taste and haue percey-
uaunce of thynges aboue / meaneth or is
any other thyng, than that we, vnto
thynges corporall sholde be dull & made
as though we were insensyble and vtter-
ly without capacite. So that the lesse fea-
lynge we haue in thynges of the body:
so moche the more swetnesse we myght
fynde in thynges pertaynyng to the spi-
ryte. And myght begyn to lyue so moche
the trewlyer inwardly in the spire / the
lesse we lyued outwardly in the body. In
conclusyon to speke more playnly / so mo-
che the lesse sholde moue vs thynges ca-
duke and transytorye / the more acquayn-
ted we were with thynges eternall. So
moche the lesse sholde we regarde the sha-
dowes of thynges: the more we haue be-
gon to loke vp vpon the very true thyng-
ges. This rule therfore must be had euer
redy at hande / that we in no wyse stande
styll any where in temporall thynges: but
that we ryse thence, makynge as it were
a steppe vnto the loue of spiritual! thyng-
ges, by matchyng the one with the other.
Or els in comparyson of thynges whiche
are inuysyble, that we begyn to despyse
that, whiche is visyble. The disease of
thy body wyll be the easyer, yf thou wol-
dest thynke it to be a remedy for thy soule.

Capto. xij.

Thou shouldest care the lesse for the helthe
of thy body: yf thou woldest tourne all thy
care, to defende & mayntayne the helthe of
the mynde. The deth of the body putteth
the in feare/ the deth of the soule is moche
more to be feared. Thou abhorrest þ poys-
son which thou seest with thyne eyes/ by-
cause it bryngeth myschefe to the body/
moche more is the poysen to be abhorred
which sleeth the soule. Cicuta is a poysen
to þ body/ but voluptuousnes is a moche
more redy poysen to the soule. Thou qua-
kest and tremblest for feare/ thy heare stan-
deth vpryght, thou art spechelesse, thy spi-
rytes forsaken the, and thou warest pale,
fearynge lest the lyghtnyng, whiche ap-
pereth out of the clowdes shoulde smyte
the: but how moche more is it to be fea-
red, lest there come on the, the inuysible
lyghtnyng of the wrathe of god/ whiche
sayth. **G**o ye cursed persones in to eter-
nall fyre? The beaute of the body rauys-
sheth the/ why rather louest thou not fer-
uently that faynesse whiche is not seen?
Translate thy loue in to that beaute whi-
che is perpetuall/ whiche is celestial/ whi-
che is without corrupcyon/ & the discrete-
lyer shalte thou loue the caduke & transy-
toyr shappe of the body. Thou prayest
that thy felde may be watered with rayne

**Cicuta is a
poysen erbe.**

Capto. xiiij.

lest it dye by / praye rather that god thyll
bouchesafe to water thy mynde, lest it
ware bareyn from the fruyte of vertues.
Thou restorest & encreasest agayne with
greate care, the waste of thy money: the
greatest care of all oughtest thou haue,
to restore agayne the losse of the mynde.
Thou hast a respecte longe afore hande
to age / lest any thyng sholde be lackyng
to thy body: and sholdest thou not pro-
upde, that nothyng be lackyng to the
mynde? And this verily ought to be done
in those thynges, whiche dayly meteth
our sensyble wyttes / and as euery thyng
is of a dyuerse kynde / euen so dyuersly
dothe moue vs with hope / feare / loue /
hate / sorowe and ioye. The same thyng
must be obserued in all maner of lernyng,
whiche include in them selfe a playne sen-
ce and a mystery / euen as they were ma-
de of a body and a soule / that the lytterall
sence lytell regarded, thou loke chesely to
the mystery. Of whiche maner are the let-
tres of all poetes and philosophers, chesely
the folowers of Plato. But moost of al
holy scripture / whiche beyng in a maner
lyke vnto Silenus of Alcibiades / vnder a
rude and folysh couerynge, include pure
dwyne and godly thyngs. For els yf thou
shalte rede without y allegory, the ymage

The mystery
in all thynges
must be looked
vpon.

holy scripture
is Silenus of
Alcibiades.

Silenus be-
ynges made
with ioyntes /
so that they
may be opened
contaynyng
outwarde the
symple rude of
a fole or an ape
or suchelike try-
fles / and whan
they are ope-
ned / sodely ape-
reth some excel-
lent or merua-
lous thyng.

Unto suche thy-
nges alcibiades
a noble man of
Athenes com-
pared the phy-
losopher So-
crates / for So-
crates was so
simple outward
and so excellen
inwarde.

Capto. xliij.

of Adam fourmed of moyſt cley, and the
ſoule bꝛethed in to hym / Eve taken out of
the rybbe / the eatynge of the tree forbyd-
den / the ſerpent entꝛynge to eate / god
walkynge at the ayre / whan they knewe
they had ſynned / how they hydde them
ſelfe / the aungell ſet at the doꝛes with a
tournynge ſworde, leſt after they were
eiete / the waye to them ſholde be open
to come agayne ſhortly. If thou ſholdeſt
rede the hole hystoꝛye of the makynge of
the worlde / yf thou ſholdeſt rede (I ſaye)
ſupertꝛyally theſe thynges / ſekynge no
further than appereth outwardly / I can
not perceyue what other greate thyng
thou ſhalt do, than yf thou haddeſt ſonge
of the ymage of cley made by ꝑromethe⁹ /
oz of the fyꝛe ſtolen from heuen by decepte
and put in to the ymage, gaue lyfe to the
cley. yea peraduenture a poetes fable in
the allegoꝛy, ſhall be redde with ſomwhat
moze fruyte, than a narracyon of holy bo-
kes / yf thou reſt in the rynde oz vtter par-
te. If whan thou redeſt the fable of the
gyauntes / it warneth and putteth the in
remembꝛaunce, that thou ſteꝛue not with
god, & thynges moze myghty than thou /
oz that thou oughteſt to abſtayne from
ſuche ſtudꝛes, as nature abhorreth / and
that thou ſholdeſt ſette thy mynde vnto

The fable of
the gyauntes /
A great nōbre
of gyauntes
buylded moſt
tayne vꝑō moſt
tayne to pluck
Jupꝑter out of
heuen / but Ju-
piter vndermy-
ned theyꝝ moſt
taynes & ſlew
them with
lyghtynge.

Caplo. xlii.

these thynges (yf soo be they be honest)
wherunto thou art moost apte naturally.
That thou tangle not thy selfe with ma-
trimony / yf chastite be more agreable to
thy maners. Agayne that thou bynde not
thy selfe to chastyte / yf thou seme more
apte to maryage. For most comunly those
thynges come euill to passe, whiche thou
prouest agaynst nature. If the cuppe of
Cyrcees teche, that men with voluptuous-
nes, as with wythecrafte fall out of their
mynde, and be chaunged viterly fro men
vnto beestes. If thyristy Tantalus teche
the, that it is a very myserable thyng for
a man, to lye gapynge vpon his ryche-
heaped togyder, and dare not vse them.
The stone of Syciphus, that ambicion is
laborious and myserable. If the labours
of Hercules putteth the in remembraunce
that heuen must be opteyned with honest
labours and enforcements infatygable:
lernest thou not that thyng in the fable,
whiche philosophers teache, and also dy-
uynes, the maysters of good luyng. But
yf (without allegory) thou shalte rede the
infantes wrestlyng in theyr mothers bely,
thynherytaunce of the elder brother solde
for a messe of potage / the blessinge of the
father preuented & taken away by fraude.
Golpe smytten with the slynge of Da-

Circes was a
woman which
by enchauntment
turned men to
diuers fashions
of bestes / with
poisons or drin-
ches.

Tantalus.

Sisyphus.

The labours
of Hercules.

without allego-
ry / scripture
is bareyn.

Capto. xiiij.

Many vngood
ly thynges in
scripture/as
they appere
outwarde.

Dauid comyt
ted adulerie
with Barsabe/
& caused Urye
her husbände
to be slayne.

The mistertes
must be hade-
led with craft.

and/and the beare of Sampson shauen: it
is not of so greate valure, as yf thou shol-
dest rede the feynynge of some poete. What
difference is there, whether thou rede the
boke of kyngs, or of the iudges in the olde
testament / or els the history of Titus Li-
uius / so that thou haue respect to the alle-
goie in nere nother? For in that historye
are many thynges, whiche may amende
the comune maners: in the other are some
thynges / ye vngoodly, as they seme at the
first lokyng on / whiche also yf they be vn-
derstande superficially, may hurt good ma-
ners. As the theft of Dauid / and adulerie
bought with homicide. The vehemēt loue
of Sampson. How the daughters of Lot
lay with theyr father by felthe / and were
conceyued / & a thousande other lyke ma-
ters. Therfore the fleshe of scriptur every
where despised, but chesely of the olde testa-
mēt: it shall be mete & cōuenient to serche
out the mystery of the spiryte. Anna to
the shall haue suche taste as thou bringest
with the in thy mouth. But in openynge
of mysteries, thou mayst not folowe the
coniectures of thyne owne mynde / but the
rule must be knowen & a certayne crafte /
whiche one Dionisius teacheth in a boke
entytled De diuinis nominibus / that is
to saye / of the names of god : and saynt

Capto. xliij.

Augustyne in a certayne worke called **Doctrina christiana** / that is to saye / the doctrine of a christen man. The apostle Paul after Chrysle, opened certayne fountaynes of allegories / whome Origene followed / and in that parte of diuynite obtained doubtlesse the chiefe robme and maystre. But oure dyuynes epyther set naught by the allegorie / or handle it very dreampngly and vnfructfully : yet are they in subtyltye of disputacyon equall, or rather superiours to olde dyuynes. But in treatynge of this crafte / that is to saye, in pure, apte, and fructfull handlyng the allegorie, not ones to be compared with them / and that specyally, as I gesse, for two causes. The one, bycause the mystere can be but colde and barayne / whiche is not kendlid with the fyre of eloquence / and tempred with certayne swetnesse of spekyng / in whiche our elders were passynge excellent / & we not ones taste of it. An other cause is / for so moche as they contented with Arystotle onely / expell from scholes the secte of Plato & Pythagoras / and yet saynt Augustyne preferreth these later / not onely bycause they haue many sentēces moche agreable to our religion / but also bycause the very maner of open and clere speche / whiche they vse (as we

Allegories.

Our dyuynes.

**Aristotle only
is redde now
a dayes.**

Caplo. xlii.

Olde dymnes
with helpe of
eloquence han-
deled the Al-
legories wel fa-
vouredly.

The gospell
hath her fleshe
and spirite.

haue sayd) full of allegories/draught be-
comyngh to the stile of holy scripture. No
meruayle therfore though they haue mo-
re comodiously handled the allegories of
the worde of god/ whiche with plenteous
oracyon were able to encrease and dylate
to colour & garnyshe any maner thyng
neuer so bareyn, symple, or homely / and
also beyng moost experte and conynge
of all antiquite, had practysed and exercy-
sed longe before in the poetes and bookes
of Plato/that thyng whiche they sholde
do after in diuine mysteries. I had leuer
that thou sholdest rede the comentaries
of those men/for I wolde instructe and in-
duce the, not vnto contencionys of argu-
mentes / but rather vnto a pure mynde.
But & yf thou can not attayne the myste-
ry/remembre yet that some thyng lyeth
hyd whiche though it be not knowen/ yet
verely to haue trust to obtayne it, shall be
better than to rest in the letter which kyl-
leth. And that se thou do not onely in the
olde testament/ but also in the newe. The
gospell hath her fleshe / she hath also her
spirite. For though the bayle be pulled
from the face of Moyses / neuerthelesse
yet vnto this day Paule seeth per speculum
and in enigmate/ that is through a glasse
vnpfytly & obscurely. And Christ hymselfe

Capto. xlii.

scyth in his gospel of Iohan. The fleshe
profyteth nothyng at all / it is the spiryte
that gyueth lyfe. I verely durst not haue
sayd it profyteth not at all / it had ben y-
nough for me to say, the fleshe profyteth
somwhat / but moche more þ spiryte. But
nowe verely hym selfe hath sayd, it profy-
teth not at all. And so greatly it profyteth
not / that after the mynde of Paule it is
but dethe / excepte it be referred to the spi-
ryte. yet at the leest way vnto this thyng
is the fleshe profytable: for that she ledeth
our infirmitye as it were with ceetayne
greces or steppes vnto the spiryte. The
body without the spiryte can haue no be-
yng: the spiryte of the body hath no nede.
Wherfore if after the doctryne of Chryst,
the spiryte be so great & excellent a thyng /
that he onely gyueth lyfe: hyther, to this
poynte muste our iourney be / that in all
inaret letters / in all our actes, we haue
respekte to the spiryte / & not to the fleshe.
And if a man wolde take hede, he shulde
sone perceyue: that this thyng onely is it,
wherunto exhorteth vs amonge the pro-
phetes specially Esaias: amonge the apo-
stels Paule / whiche almoste in euery epy-
stle, playeth this parte & cryeth, that we
shulde haue no confydence in the fleshe /
and that in the spiryte is lyfe, lybertye,

Caplo. xiiij.

Adoption is
in iherusalem/
not by brathe/
but by elect. d.

Phylateys
were papers
whiche the pha-
riseys ware en-
hygh in theyr
forheedes/ ha-
vinge the ten
comāndemēt
wryten i them

lyght, adoption: and those noble fruytes
so greatly to be desyred whiche he nom-
breth. The fleshe euery where he dispy-
seth, condemneth, and casteth of. Take
hede and thou shalt perceyue that our
master Christ dothe the same thyng here
and there / whyles in pulling the asse out
of the pytte / in restoringe the syght to the
blynde / in rubbinge the eares of corne / in
wawshen handes / in the festes of syn-
ners / in the parable of the pharysee and
the publycane / in fastynges / in the carnall
brytherne / in the reioysyng of the iewes
that they were the chyldren of Abraham /
in offeryng of gyftes in the temple / in pray-
yng / in dilatyng their phylateys / and in
many lyke places, he dispyseth the fleshe
of the lawe / & supersticion of the, whiche
had leuer be iewes openly in the syght of
man, than priuely in the syght of god.
And whan he sayd to the woman of Sa-
mary / byleue me that y^e houre shall come,
whan ye shall honour the father, neyther
in this moūtayne / neyther in Ierusalem.
But the houre shall be and now is / whan
the very true worshyppers shall worshyp
the father in spiryte and verite. For surely
the father requyret such to honour hym.
The father is a spiryte / and they whiche
honour hym must honoure in spiryte and

Caplo. xiiij.

berite. He signyfyed the same thyng in dede, whan at the maryage he turned the water of the colde and vnsauery lettre, in to wyne of the spiryte/ makynge dronke the spirytuall soules/ euen vnto the contempte and dyspyllynge of their lyfe. And lest thou shuldest thynke it a great thing, that Christ dyspyled these thyngs, whiche now I haue reherfed/ yf he dyspyled the eatynge of his owne fleshe and drynkynge of his owne bloode/ excepte it were done spirytually. To whome thynkest thou spake he these thynges: the fleshe profyteth nothyng at all/ it is the spiryte that quykneeth and gyueth lyfe? verily not to them whiche with saynt Iohans gospel, or an agnus dei hangynge aboute their neckes, thynke themseife sure from al manner of harme/ & suppose that thyng to be the very perfyte religion of a christen mā: but to them to whome he opened þe hygh mystery of eatynge his owne body. If so great a thyng be of no valure/ yf it be pnyccious or perylous: what caule is there wherfore we shulde haue cōfidence in any other carnal thyngs, except þe spiryt be present? Thou peraduenture sayest masse daily, and lyuest at thyne owne plesure/ & art not ones moued with thy neyghbours hurtles/ no no more thā if they pertayned

Saynt Iohns
gospel hangynge
at theyr neckes,

Capto. xiiij.

nothyng at all to the: thou art yet in the
fleshe of the sacrament. But and if whyle
thou sayest, thou enforcest to be the very
same thyng whiche is signyfied by re-
ceyving that sacrament / that is to say / to
be one spiryte with the spiryte of Christe /
to be one body with the body of Christe / to
be a quicke membre of the churche / if thou
loue nothing but in Christe / if thou thynke
all thy goodes to be comune to all men /
if the incommodytes of all men greue the
euen as thyne owne: than no doute thou
sayest masse with great fruyte / and that
bycause thou doest it spirytually. If thou
perceyue that thou art in maner transfig-
ured and chaunged in to Christe / and
that thou lyuest now lesse & lesse in thyne
owne selfe / gyue thanks to the spiryte
whiche onely quyckeneth and gyueth lyfe.
Many ben wont to nombre howe many
masses they haue ben at euery daye / and
haupnge confydence in this thyng as of
mooste valure (as though nowe they were
no farther bounde to Christe) as soone as
they be departed out of y^e churche retorne
to their olde maners agayne. That they
embrace the fleshe of pite / I dispraise not:
that they there stoppe I prayse not. Let
that be perfourmed in the, whiche is there
represented to thyne eyn. There is re-

Pietie is the
honour and ser-
uice whiche we
owe to god.

Let it be per-
formed in the
that is repre-
sented in the
masse.

Capto. xliij.

presented to the, the dethe of thy heed: discusse thy selfe withinforthe / and (as the sayeng is) in thy bosome, howe nygh thou art deed to the worlde. For if thou be possessed holly with wrath, ambycion, couetousnes, enuy / ye though thou touche the aulter / yet art thou farre fro masse. Christ was slayne for the / see thou therfore these beestes. Sacrifyse thy selfe to hym, whiche for thy sake sacrifysed hym selfe to his father. If thou ones thynke not on these thynges / and hast confydence in the other: god hateth thy carnall & grosse religyon. Thou arte baptysed / thynke not forthwith that thou art a christen man. Thy mynde all togyder sauoureth nothyng but this worlde: thou art in the syght of the worlde a christen man / but secrete and before god thou art more hethen than any hethen man. Why so? for thou hast the body of the sacrament, and art without the spiryt whiche onely profyteth. Thy body is washed / what mater makethy, whyle thy mynde remayneth styll defyled and steyned? The body is touched with salte / what than, whan thy mynde is yet vn-sauery? Thy body is anoynted / but thy mynde is vn-anoynted. But if thou be buried with Christe withinforthe / and studyest to walke with hym in the new lyfe:

Capto. xlii.

Spryndynge
of holy water.

Touchynge
of relykes.

The true hono-
ryng of saint.

I than knowe þ for a christen man. Thou art spryncled with holy water/ what good dothe that/ if so be thou wypp not awaye the inwarde fylth from the mynde. Thou honourest sayntes/ and art ioyous & glad to touche their relykes: but thou dyspysest the chese relykes whiche they left behynde them/ that is to vnderstande/ the examples of pure luyng. There is no honour more pleasaunt to Mary, than if thou woldest counterfayte her humylite. No religyon is more acceptable to sayntes or more appropriate, than if thou dydest labour to represent and folowe their vertues. Wylte thou deserue the loue and fauour of Peter or of Paule? couinterfayte the ones faythe, & the others charyte/ and thou shalt do a greater thing than if thou shuldest ron to Rome. x. tymes. Wylt thou worshyp saynt Fraunces singularly? thou art hye mynded/ thou art a great loue of money/ thou art stubburne and selfe wylled/ full of cōtencion/ wyse in thyne owne opinyon: grue this to the saynt/ swage thy mynde/ and by the example of saynte Fraunces be more sobre, humble, or meke/ dyspyse fylthy lucre/ and be despyous of rychesse of the mynde/ put awaye stryuyng and debates with thy neyghbours/ and with goodnes, overcome yuell. The saynt

Capto. xliij.

setteth more by this honour, than if thou
shuldest set before hym a thousande bren-
nyng tapers. Thou thynkest it a specyall
thyng to be put in thy graue, wrapped in
the coble or habyte of saynt Fraunces?
Trust me lyke besture shall profyte & no-
thyng at all whan thou art deed / if thy
lyuynge and maners be founde vnlyke
whan thou were a lyue. And though the
sure example of all trewe vertue and of **Pietie.**
pure lyfe, is sette of Christe mosse com-
dyously: neuer the lesse if the worshyp-
pyng of Christe in his sayntes delyte
the so greatly / se that thou counterfayte
Christ in his sayntes / and for the honoure **Let vs coun-**
of euery one of his sayntes, study and la- **terfeyt Christe**
boure to put awaye one vyce / or els to **in his sayntes.**
embrace one vertue. If this be done in-
wardly / than wyll I not reprove those
thynges whiche be doone outwardly.
Thou hast in great reuerence the ashes
of Paule? I dampne it not / if thy rely-
gyon be perfyte in euery poynte. But if
thou haue in reuerence the deed ashes
or powder of his body / and settest no store
by his quicke ymage yet speakyng / and
as it were brythyng / whiche remaineth
in his doctryne: is not thy relygyon pre-
posterous and out of ordre? Honourest
thou the bones of Paule hyd in a shryne /

Capto. xiiij.

Let vs honour
the quicke
ymage of
Paule.

Nota.

The very yma-
ge of Christe is
expresly payn-
ted in the gos-
pell.

Appelles was
the moost cum-
myng paynter
that euer was.

and honourest thou not hymnde of Paule
hydde in his writynges? Magnifyest thou
a pece of his carkas bynyng through a
glasse/ & regardedst not thou the hole mynde
of Paule bynyng through his letters?
Thou worshyppest the albes, in whose
presence now & than the deformytes and
discaies of bodyes be taken awaye/ why
rather honourest thou not his doctryne/
wherwith the deformytes & discaies of
soules are cured & remedyed? Let the vn-
faythfull meruayle at these myzacles and
sygnes for whome they be wrought: but
thou that art a faythfull man embrace his
bokes/ that as thou doutest not, but that
god can do all thyngs/ euen so thou mayst
lerne to loue hym aboue al thyngs. Thou
honourest the ymage of the bodyly coute-
naunce of Christ formed in stone or tree/ or
els portrayed with colours: with moche
greater reuerence is to be honoured the
ymage of his mynde/ whiche by workmā-
shyp of the holy goost, is fygured & expres-
sed in the gospels. Neuer any Apelles so
expresly fastyoned with pefell the propor-
cyons & fygure of the body, as in the wor-
des & doctryne of euery man apereth the
ymage of the mynde/ namely in Christ/
whiche whan he was very simplicitie and
pure verite/ no discorde/ no vnlykenesse at

Capit. xlii.

all coude be bytwene the spirite and chese
paterne of his diuine mynde, & the ymage
of his doctryne & lernyng from thence de-
ducted and derpued. As nothyng is more
lyke the father of heuen than his sonne/
whiche is the worde, the wisdom & know-
lege of the father/ springyng forth of his
most secreete hert: so is nothyng more lyke
vnto Christ than the worde/ the doctryne
and teachyng of Christ/ gyuen forth out
of the priuy partes of his most holy brest.
And ponderest thou not this ymage? ho-
nouredest it not? lokest thou not substancially
with deuoute eyeen vpon it? embrasest
it not in thy herte? hast thou of thy lorde
and mayster relikes so holy/ so full of ver-
tue & strength/ & settyng them at naught/
sekest thou thinges moche more alienate,
straüger and farther of? Thou beholdest
a cote or a sudorpe, that is sayde to haue
ben Christes/ astonyed therat, as though
thy wyttes were rauysbed: & art thou in
a dreame or slumber whan thou reddest the
diuine oracles or answeres of Christe?
Thou byleuest it to be a great thyng, yea
greater than þy greatest, that thou posses-
sest at home a lytell pece of the crosse: but
þy is nothyng to be cōpared to this/ if thou
beare shrined in thy hert þy mystery of the
crosse. Or els if suche thyngs make a man

The honoring
of the crosse.

Capto. xlii.

religious & deuout/what can be more religi-
gious than þ ietwes/of whiche very many
(though they were neuer so wycked) yet
with their euen sawe Iesu Christ lpyng
bodily/herde hym with their eares/with
their handes handled hym? what is more
happy thā Judas, which with his mouth
kysed þ dryne mouth of Christ? So mo-
che doth þ fleshe without the spirit pfyte
nothig at all/that it shoulde not ones haue
pficed the holy birgtn his mother, þ we of
her owne fleshe begate hym/except she in
her spiryte had conceyued his spyrte also.
This is a very gret thig/but here a grea-
ter. while thapostels enioyed þ corporal p-
sence & felyshyp of Christe/redest thou not
howe weake/how childyshe they were/
how grosse & without capacite: who wold
desyre any other thing vnto the most pfitte
helth of his soule, thā so longe familiarite
& conuersacyon togyder with hym þ was
bothe god & man? yet after so many myra-
cles shewed/after þ doctryne of his owne
mouth taught & declared to thē/after sure
& eydent tokens þ he was rysen agayne/
lyd he not at þ last hour, whā he shoulde be
receyued vp in to heuē, cast in their tethes
their vnstabylite in the saythe? what was
than the cause? verily the fleshe of Christ
dyd let: & thence is it þ he saythe: except I

The very apo-
stles / as longe
as Christ was
presēt wauered
in the saythe.

Caplo. xiff.

go away, the holy goost wyll not come/ it
is expedient for you & I departe. The cor-
poral pſence of Chriſt is vnproſpytable vn-
to helth: & dare we in any corporal thyng
beſyde that, put pſyte pyte/ & is to ſay, the
loue & honour of god? Paule ſawe Chriſt
in fleſh/ what ſuppoſeſt thou to be a grea-
ter thing than & yet ſetteth he naught by
it, ſayeng. Though (ſaythe he) we haue
known Chriſt carnally/ now we do not
ſo. Why knewe he him not carnally? for he
had pſyted & aſcended vnto more pſyt gyf-
tes of the ſpyrit. I vſe p aduētūre mo wor-
des i diſputyng theſe thyngs, than ſhulde
be mete for him whiche gyueth rules, Re-
uertheleſſe I do it & more dilygētly (& not
without a great cauſe) for & in very dede I
do pceyue this errour to be the cōmen pe-
ſtilēce of al chriſtēdom: which brīgeth & oc-
caſioneth euen for this cauſe & greter miſ-
cheſe/ for as moche as i ſemblaūce & appa-
rēce it is herte vnto pyte. For there are no
byces more perylous thā they whiche cōū-
terfayte vertue. For beſydes this & good
mē may lightly fal into thē/ ther are none
with more difficulty cured, by cauſe the cō-
mune people vnlearned thynkē our religiō
to be violate, whan ſuch thyngs are rebu-
ked. Let incōtynēt al the worlde cry out a-
gaynſt me/ let certayn pchers, ſuch as are

Capto. xiiij.

The vse of ce-
remonyes.

Wont to crye out in their pulpettes, barke
whiche with right good wyll synge these
things inwardly in their owne stomackes,
lokyng verily not vnto Christ/ but vnto
their owne aduantage. Through whose
eyther supersticion without lernynge/ or
fayned holynes, I am compelled oftentymes
to shewe & declare, that I in no wyse
rebuke or checke þe corporal ceremonyes of
christē men, & the deuout myndes of simple
persons: namely in suche thinges that are
approued by authorite of the churche. For
they are now & thā partly sygnes of pyte,
and partly helpers therunto. And bycause
they are somewhat necessary to yonge in-
fantes in Christ, tyll they ware elder, and
growe vp vnto a perfyt man: therfore it is
not mete they shulde be disdayned of them
whiche are perfyte/ leest by their example
the weake pson shulde take harme. That
thou doest I approue/ so the ende be not
amysse. More ouer if thou stop not there,
whence thou oughtest to ascēde to thyngs
more nere to helth. But to worship Christ
with visibler thynges in steede of inuisibler,
and in thē to put the hyghest poynt of re-
ligyon/ & for them to stāde in thyne owne
concepte/ to condemne other men/ to set
thy hole mynde vpon them/ & also to dye
in them/ and (to speake shortly) to be with-

Caplo.xiij.

drawen from Christe, with the very same
thynges whiche be ordeyned for thentent
onely that they shulde helpe vnto Christ:
this is verily to departe from the lawe of
the gospel whiche is spirytuall/ and to
fall in to a certayne ieiouishnesse: whiche
thyng peradventure is of no lesse ieopar-
dise, than if without suche supersticion
thou shuldest be infecte with great & ma-
nyfest byces of the mynde. This is forsoth
the more deedly disease. Be it, but y other
is worse to be cured. Howe moche euery
where sweateth the chiefe defender of the
spiryte Paule, to call away y iewes from
the confidence of dedes and ceremonies/
and to promote them vnto those thynges
whiche are spirytuall: and now we see the
comunaltie of christen men to be returned
hyther agayne. But what sayd I the co-
munaltie? that myght be yet suffred, had
not this errour inuaded & caught a great
parte bothe of pcestes & doctours: & to be
shorte the flockes of them almost throug-
hout, whiche pfeffe in tytyle & habyte a spi-
rytuall lyfe. If they whiche shulde be the
very salte be vnslauery/ wherwithall shall
other be seasoned? I am ashamed to re-
herse with what supersticion the most parte
of them, obserue certayne ceremonies of
mennes inuencionys/ yet not institute for

The comunalti-
tie is turned to
the cōfydēce of
ceremonyes.

Capto.xlii.

**Superstitious
persones are
touched.**

**Paule & Anto-
ny were hermy-
tes of passyng
holy conuersa-
cion.**

**The defenders
of ceremonies.**

such purpose/ howe odiously they requyre
them of other men? What confidence with-
out mystrust they haue in them: howe in-
discretly they iudge other men: howe er-
nestly they defende the. To these their de-
des they thynke heuē to be due/ in whiche
if they be ones coted, at ones they thynke
them selfe Paules and Antonyes. They
begyn, O good lord/ with what graunte/
with howe great authoite to correcte o-
ther mens lyues/ after the rule of fooles
and vndiscrete persons (as sayth Terens)
so that they thynke nothyng well done,
but y they do them selfe. But for all that,
whan they be woren olde spyes in their
maner of lyuyng thou shalt se that as yet
they sauour oz taste of Christ nothyng at
all: but to be beesly swymmyng in cer-
tayne choyllishe vices, in their lyuyng and
pastyme frowarde, and scarce can suffre &
forbeare their owne selfe/ in charyte colde,
in wrauth feruēt, in hate as tough as white
lether, in their tonges venymous & full of
poyson, in excercysyng and puttyng forth
of their malpce conquerours and not able
to be overcome, redy to stryue for euery
lytell tryfle, and so farre from the perfe-
ction of Christ/ that they be not ones en-
dued with these comune vertues/ whiche
the very ethnytes oz hethen men haue

Capto. xlii.

lerned/eyther by reason gyuen to them of nature/ or by vble of luyng, or by the preceptes of philosophers. Thou walte also se them in spirytual thynge clene without capacyte / fyerse that no man shall knowe howe to entreate or handle them/ full of styfe and contencion/ greedy vpon voluptuous pleasure/at the worde of god redy to spewe/kynde to no man/ mysde-mynge other men/ flaterynge their owne selues. It is come to this poynte now at laste with the labours of so many yeres/ that thou shuldest be of all men the worst/ and yet thynke thy selfe the best? that in stede of a christen man, thou shuldest be a playne iewe/ doyng seruyce vnto dombe elementes onely? that thou shuldest haue thy glory and ioye/ not in secreete before god / but openly afoze the worde? But if thou haste walked in the spiryt and not in the fleshe: where be the fruytes of the spiryte? where is charyte? where is that cherefulnesse and ioyous myrthe of a pure mynde? where is tranquillite & peace towarde all men? where is pacyence? where is perseueraunce of softe mynde/ wherwith thou lokest daye by daye contynually for the amendement euen of thyne enemyes? where is curtesy and gentylnesse/where is frenesse of hert/

The ypoecrysy
of religyous
persones.

Capto: xliij.

Where is mekenesse, fydelyte, discrecyon,
measure or sobrenesse, temperaunce, and
chastyte? Where is the ymage of Christ in
thy maners? I am sayest thou no keeper
of hoores, no theefe, no violatour of holy
thinges/ I kepe my professyon. But what
other thyng is this, than I am not lyke
other men, extorcyoners, adulterers/ yea
I faste twyse a weke? I had leauer haue
a publycane humbly and lowly askynge
mercy, than this kynde of pharisees re-
hersynge their good dedes. But what is
thy professyon? is it I pray the that thou
shuldest not perforce that thyng thou
promysed longe ago whā thou were bap-
tysed/ whiche was that thou woldest be
a christen man/ that is to saye/ a spirytual
person/ and not a carnall iewe, whiche for
the tradycions of man woldest transgreffe
the comaundementes of god? Is not the
lyfe of a christen man spirytual? Here
Paule speakynge to the Romaynes. No
dampnation is to them that are grafted in
Christe Iesu/ whiche walke not carnally
or after the fleshe: for the lawe of the spi-
ryte of lyfe in Christ Iesu hath deliuered
me from the lawe of synne and dethe: for
that thing whiche was impossyble for the
lawe to do or bringe to passe, whiche was
weake by reason of the fleshe/ that same

Capto. xiiij.

god made good / sendyng his sone in the similitude of fleshe, p^rie to synne / & of synne condemned synne in the fleshe / that the iustifyeng of the lawe, myght be fulfilled in vs, whiche walke not after the fleshe, but after the spirit. For they that be in the fleshe, be wyse in thyngs p^rteynyng to the fleshe: but they whiche be in ^þ spirit, perceyue those thyngs that p^rteyne to ^þ spirit. The wysdome of the fleshe is deth / & the wysdom of the spirit is lyfe & peace: for the wysdom of ^þ fleshe, is an enemy to god, bycause she is not obedyent to the lawe of god / nor yet can be. They ^þ be i the fleshe they can not please god. What coude be spoken more largely? What more playnly? neuerthelesse many men subtile & crafty to flater & fauour their owne vices: but p^rie & redy without aduysment to checke other mens / thynke these thyngs to pertaine to themselves nothyng at al: & Paule spake of walking carnally, or after the fleshe / that referre they to adulterers onely, & keepers of quenes: what he spake of wysdome of the fleshe, which is enemy to god / that they turned to them which haue lerned humanite / or (as they call it) secular sciences. In eyther other they set vp their creestes / and clap their hādes for ioye / bothe ^þ they neyther be adulterers / & in all sciences excellēt

The expolier
and mynde of
some clerkes.

Capto. xlii.

The fleshe &
the spirit af-
ter paul.

ly vniuerſed & ignorant. But to lyue in the
ſpirit: they dreame to be none other thyng
than to do as they them ſelues w. whiche
perſones, yf they wolde as diligently obſerue
the tong of Paule, as they mafully deſpiſe
the tong of Tully: they ſholde ſoone percei-
ue, that the apoſtle calleth the fleshe, that
thyng that is viſible/ and the ſpirit, that
thyng þ is inuiſible. For he teacheth euery
where that thyngs viſible, ought to ſerue
to thinges inuiſible: & not contrary wyſe,
inuiſible thyngs to ſerue thynges viſible.
Thou of a prepoſterous ordre, applyeſt
Chriſt to thoſe thyngs whiche were mete
to be applyed vnto Chriſt. Requireſt thou
of me recorde, that this worde fleshe per-
teyneth not onely to fylthy & ſuperfluous
luſt of the body? holde & vnderſtande, that
thyng whiche þ ſayd apoſtle (doynge that
ſame which he in all places doth) wyrteth
to the Colocenſes. Let no man myſleade
you for the nones, in þ humilite & religion
of aungels, whiche thyngs he neuer ſawe,
walkyng in bayne/ inflate with the yma-
ginacyon of the fleshe/ & not holdyng the
heed/ that is to ſay Chriſt/ of whome all þ
body mynyſtred, nouriſhed, copact & ſet
together by couples & ioyntes, groweth in
to þ encrease of god. And leſt thou ſholdeſt
doubte any thyng that he ſpake of them

Capto. xlii.

Whiche hauyng cōfidence in certeyn corpor-
al ceremonyes, backe agaynst þe spūal pur-
poses of other men: take hede what folow-
eth. If ye be deed with Christ/ ab elemētis
hui⁹ mūdi/ frō tradiciōs, ceremonyes & in-
uenciōs of men: why haue ye yet suche de-
crees among you/ as though ye lyued vn-
to the worlde? And anone after, calling vs
frō the same thing; he sayth: if ye be risen
vp agayn with Christ/ seke those thynges
that are aboue where Christ sitteth on þe
ryght hāde of god. Be expert & wyse i those
thynges þe be aboue/ & not on þe erth. More-
ouer guyng pceptes of þe spūal lyfe/ what
exhorteth he vs to do at the last: whether þe
we sholde vse suche or suche ceremonyes?
Whether we sholde be this or that wyse a-
rayed? that we sholde lyue with this or þe
meates? that we sholde saye customably
any certeyn nombꝛe of psalmes: he made
mencion of no suche thynges: what than?
Mortifye (said he) your mēbres whiche be
on the erth/ fornicacyon, vnclēnes, bodily
lust, euyl cōcupiscence, & auaryce, which is
the seruice of ydols. And a litel after. Now
put frō you al suche thynges, wrath, indi-
gnacyon, malyce: & agayn, spoylyng your
self of þe olde mā with al his actes, puttyng
on you the newe man, whiche is renewed
in knowlege of god, after þe ymage of hym

Mortifie the
membres on
the erthe.

Capto. xiiij.

The olde man

whiche made hym. But who is the olde man? verily Adam/he that was made of the erth/whose cōuersacion is in erth/not in heuen. By the erth vnderstande what so euer is visyble/ & therfore tēporall & trāsp-
toꝝ. Who is that newe man? verily the ce-
lestial man ꝑ descended frō heuen, Chꝛyst.
And by heuen vnderstande what so euer is
inuisyble/ & therfore eternal & euerlastyng.
At the last, lest we sholde be mynded to
purchase the fauour of god, after ꝑ maner
of the iewes with certeyn obseruaunces/
as with ceremonyes magicall: he techeth
that our dedes are pleasaunt & allowed of
god/ so long as they are referred vnto cha-
rite/ & also spryngge therof/ sayinge. Aboue
al these thynges kepe charite the bonde of
perfection/ and let the peace of god reioyse
as an ouercōmer in your hertes/ in which
also ye be called in one body. I wyll gyue
the a more playne token, & euydent proba-
cion: that this worde fleshe signifieth not
the lust of the body onely. Paule nameth
often the fleshe / often the spyrte / wꝛytyng
to a certeyn people named Galatas/ whi-
che he called not onely from lust of the bo-
dy vnto chaste lyuynge: but enforceth to
withdraue them from the sect of ꝑ iewes,
& confidence of workes/ in to whiche they
were enduced by false apostles. In this

Capto. xlii.

place therfore, nombryng the dedes of the
fleshe / marke what vyces he reherseth.
The dedes of the fleshe (sayth he) be ma-
nyfest / whiche are fornicacyon / vncleyn-
nes / vnshamefastnes / lechery / worschyp-
pyng of ydolles / wythcrafte / pryncy hate /
discorde, otherwyse called contencion, or
stryfe / emulacyon which may be called in-
dignacyon or disdayne / ire otherwyse cal-
led wrath / scoldyng / discencion / that is to
say / dyuersite in maynteynyng of oppyni-
ons, sectes / or maynteynyng of quarelles /
enuy / homycyde / dronkenesse / excelle in
eatyng / & suche lyke. And not longe after
he sayth : yf we lyue in the spiryte / let vs
walke in þe spiryt. After that, as declaryng
and vtterynge a pestylence contrary to the
spiryt / he addeth : let vs not be made desy-
rous of bayne glory, prouokynge one the
other / & enuyenge one an other. The tree
is knowen by the fruite. As vnto this that
thou omittest not watche / fasting / splece /
or pylons / & suche other lyke obseruaunces :
I passe not thereon / I wyl not beleue that
thou art in the spiryt : excepte I may se the
fruytes of thy spiryte. Why may I not af-
fyrme the to be in þe fleshe, whan after al-
moost an hondreth yeres exercyse of these
thyngs / yet in the I fynde the dedes of the
fleshe : enuyousnesse moze than is in any

Clayne glorye
is a pestylence
contrary to the
spirite.

Capto. xlii.

Woman/cōtynuali wrath & fyetnes, as in
a man of warre: scoldynge/lust & pleasure
insatiablen/malicious cursing/backbyring
With tong more venymous than the poy-
son of a serpēt/an hygh mynde/stubburn-
nes/lyght of thy pmesse/vanite/faynyng/
flaterynge? Thou iudgeth thy brother in
his meate/drynke or rayment: but Paule
iudgeth the of thy dedes. Dothe that sepa-
rate the from worldly & carnall men/ that
thou art in lyghter causes verily, but yet
with the same vices infected? Is he more
fylthy/whiche for his enherytaunce taken
frō hym or it came to his handes, for whi-
che his daughter defyled/for hurt done to
his father/for some offyce / for his prynces
fauour:concepueth wrath/hatred/emula-
cyon & dildayne: than thou whiche (I am
ashamed to tell) for how lytel a tryfle/pea-
for nothyng, doest all the same thynges
moche more malyciously? The lyghter oc-
casyon to synne lyghteth not / but aggra-
uatieth þ synne. Neyther it maketh mater
in how lytel or great a thyng thou synne/
so it be done with lyke affection. And yet is
there differēce verily; for so moche the gre-
uouser dothe euery man resspace/ the lesse
the occasyon is / wherwith he is pulled a-
waye from honestye. I speke not now of
those monkes or religious psones, whose

Capto. xliij.

maners even the hole worlde abhorreth :
but of them whome þ comune people ho-
noureth not as me, but as aungels. whiche
selfe same, notwithstanding ought not to
be displeased with these wordes : whiche
rebuketh þ vices, & noteth not the psones.
But & yf they be good men / let them also
be glad to be warned of what so euer man
it be / in those thynges whiche pteynen to
helth. Neyther it is vnknowe to me, that
amonges them are very many, which hol-
pen with lernyng & wytte, haue tasted the
mysteries of þ spierit. But (as Liui⁹ saith)
it fortuneth almost euerp where : that the
greater parte ouercōmeth the better. Not
withstandyng (yf it be lawfull to confesse
the trouth) se we not all the moost strapte
kynde of monkes, to put the chese poynte
of relyggon, eyther in ceremonies, oz in a
certeyn maner oz forme of sayyng, whiche
they call their diuyn service / oz in certeyn
dedes of þ body? whiche monkes yf a man
sholde examyne & appose of spūall thinges,
he sholde scarce fynde any at all that wal-
ked not in the fleshe. And here of cōmeth
this so great infyrmytye of myndes / trem-
blyng for feare, where is no feare / & therein
sure and carelesse, where is moost peryll
of all. Here of cōmeth that perpetuall in-
fancye in Chryst (to speke no greuouflyer)

R. iiii.

Caplo. xlii.

Preposterous/
is settinge be-
hynd that that
shold be before

that the preposterous esteimers of thinges
make moost of those whiche by them selfe
are of no value, those set at nought, whi-
che onely are sufficient, euer lpyng vnder
tutors or scholemaisters / euer in bondage,
neuer aduansynge our selfe vp to the ly-
berty of the spiryte, neuer growng vp to
the large stature of charite. Whan Paule
cryeth to a certayne people called Gala-
thas / stande fast / be not ye locked agayne
vnder y^e yoke of bondage. And in an other
place, and so was the lawe our tutor or
scholemayster in Chryst / that of fayth we
myght be iustified. But seyng that fayth
is come / now be we no more vnder a tutor
or scholemaister: for every one of you (saith
he) is the veray sone of god through fayth
whiche he hath in Chryste Iesu. And not
moche after he sayth / & we also whan we
were lptell ones, were in seruyce and bon-
dage vnder the ceremonies & lawe of this
worlde. But whan the tyme was fully ex-
pyred / god sent his sone made of a womā /
made vnder the lawe, to redeme them whi-
che were vnder the lawe / that we by adop-
cyon sholde be his sones. And for bycause
ye be the sones of god / god hath sente the
spiryt of his sone in to your hertes / cryeng
Abba pater (as a man wolde saye, dade fa-
ther) And so is he not now a seruaūt / but

Caplo. xlii.

a sone to god. And agayn in an other place. Bretherne ye be called in to lybertye/ let not your lybertye be an occasyon vnto you to lyue in the flesshe: but in charite of the spiryte serue one an other. For all the lawe is fulfylled in one saying. Loue thy neyghbour as thy self. But and yf ye byte and eate one the other / take hede leest ye be consumed one of an other. And agayne to the Romaynes. ye haue not receyued the spiryte of bondage agayne in feare/ but the spiryte that maketh you the sones of god by adopcyon / in whome we crye dade father. Vnto the same also pertayneth that he wyrteth to Timothee/ saying Exercyse thy selfe vnder the dedes of pietie: for bodily exercyse is good but for a small thyng / pietie is good vnto all manner thynges. And to the Cozynthes. God is a spiryte/ and where the spiryte is/ there is lybertye. But why reherse I one or two places. Paule is all togyder at this poynte / that the flesshe, whiche is full of contencion, mought be despyled/ and that he myght settle vs in the spiryte, whiche is the authour of charite and lyberty. For these companions be euer inseparable on the one syde/ the flesshe, bondage, vniquietnesse, contencion or stryfe. And on the other syde, the spiryte, peace, loue, lybertye.

Caplo. xliij.

These thynges euery where Paule flampeth i to vs. And seke we a better mayster of our religyon / namely whan all diuine scripture agreeth to hym? This was the greatest commaundement in the lawe of Moyses. This Chyfte iterateth and fynissheth in the gospel, and for this cause chesely was he bozne, for this cause dyed he, to teche vs not to couerseyte þe iewes, but to loue. After the last souper made the euen before his passyon / how dplygently / how tenderly / and how affectuouly gaue he charge to his discyples / not of meate / not of drynke / but of charite to be kepte one towarde an other. What other thyng techeth he? What other thyng desyreth his disciple Johan, than that we loue one an other? Paule euery where (as I haue sayd) commendeth charite / but specially wrytyng vnto the Corynthes he preferreth charite, bothe before myracles & prophesyes / & also before the tonges of angelles. And saye not thou by and by, that charite is, to be ofte at the churche, to crosse the doore before the ymages of sayntes, to lyght tapers or waxe candelles, to saye many lady psalters, or saynt Katherynes knottes. God hath no nede of these thynges. Paule calleth charite, to edyfy thy neyghbour / to compte that we al be mem

To loue / is the
greatest commaundement.

Chyfte last of
all warneth vs
of charite.

What is true
charite.

Capto. xliij.

byes of one body / to thynke that we all
are but one in Chyſt / to reioyſe in god of
thy neyghbours welthe, euen as thou
doeſt of thyn owne. To remedy his in-
comodytees or loſſes, as thyn owne. yf
any brother erre, or go out of the ryght
waye: to warne hym / to monyſhe hym /
to tell hym his faute mekely, ſobly, and
curteſly / to teche the ignoraunt, to lyfte
vp hym that is fallen, to cōforte & courage
hym that is in heuynelle, to helpe him y^e la-
boureth, to ſocour the nedy. In cōcluſyon
to referre all riches & ſubſtaunce / al thy ſtu-
dy / all thy cares to this poynte / that thou
in Chyſte ſholdeſt helpe as moche as thy
power extendeth to. That as he neyther
was borne for hym ſelfe / nor lyued to his
owne pleaſure / neyther dyed for hym ſelfe
but dedycate hym ſelfe hoolly to our pro-
fytes: euen ſo ſholde we apply our ſelfe /
and awayte vpon the cōmodytees of our
betherne / & not our owne. Whiche thyng
yf it were vſed / nothyng ſholde be eyther
more pleaſaunt or elles eaſy, than the lyfe
of religyous perſones / whiche we ſe now
clene contrarie / greuous almoſt euery
where and laborious / and alſo full of ſu-
perſtycon / lyke vnto the iewes / neyther
pure from any bytes of the laye people /
and in many ſondry thynges moche more

The lyfe of re-
ligyous men
is greuous and
tedyous.

Capto. xlii.

**Saynt Augu-
stine wold not
knowe monkes
& chanons of his
owne relygion
yf he were now
alyue.**

**Dowe ferforth
weoughte to
cleane to the
small thynges.**

**Scilla & Carib-
dis/loke what
they meane at
the ende of the
fyft chapytre.**

**defyled. Whiche kynde of men saynt Augu-
stine (of whome many glorie & reioyce
as of the authour and founder of the y-
luyng) yf he now myght lyue agayn/cer-
taynly wolde not ones knowe/ and wolde
crye out / sayinge that he wolde approue
nothyng lesse than this kynde of lyfe/and
that he had instytuted an ordre and ma-
ner of lyuyng/not after the superstycion
of the iewes / but after the rule of the a-
postles. But I heare euen now, what cer-
tayne men (whiche are somewhat well ad-
uised) wyll answer vnto me. A man must
take hede in lytel and small thynges/leest
a lytell & a lytell he wolde fall in to grea-
ter byces. I heare it ryght well / and I
alowe the saying. Neuertheles thou ough-
test to take hede a greate deale more, that
thou so cleue not to these lytell and small
thynges, that thou shouldest fall cleue from
the moost chere & greatest thynges. There
is the ieopardye more euident / but here
more greuouse. So flee Scilla, that thou
fall not in to Charibdis. To obserue these
lytell thynges, is holsome verily: but to
cleue vtterly vnto them, is veray ieopar-
dous. Paule forbyddeth not the to vse the
lawe and ceremonies: but he wyll no-
hym to be bounde to the lawe and cere-
monyes, whiche is free in Christ. He con-**

Capto. xlii.

dempneth not the lawe of dedes: yf so be a man vse it lawfully. Without these thynges peraduenture thou shalt not be a chrysten man / but they make the not a chrysten man. They wyll helpe vnto pietie & godlynesse / euen so yet yf thou vse them for that purpose. But and yf thou shalte begyn to enioye them / to put thy trust and confydence in them / at ones they vtterly destroye all the lyuyng of a chrysten man.

The apostle setteth nought by the dedes of Abraham / whiche to haue ben verap petyte, no man doubteth: and hast thou confydence in thyne? God disdeyneth certeyn sacrifices called victime / the sabbots and certeyn holy days called Meomenye, of his people the iewes / of whiche thyngs he hymselfe was the authour and comaūder: and darest thou compare thyne owne obseruaunces, with the preceptes of the lawe of god? yet here god redy to spue at them, and sore agreued with them. For what entent (sayth he) offre ye to me, the myltitude of your vittimes? I am full.

As for holocaustes of wethers / talowe or inwarde suet and fatte of beestes / blode of calves / of lambes and gotes, I wolde not haue. Whan ye come before my presence, who hath requyred these thynges of your bandes, that ye myght walke in my hou-

Corporal thynges helpe to pietie.

Vlctyma was the sacrifice of a beest / whers of he that offered ordeate pte / a part wēt to thuse of the prests / the call the kydneyes / the fat aboute them was burned to god.

That same sacrifice for certayn cōsideracions is also called hostia.

holocaustes that is / the hole beest sacrificed to god / no man hauyng parte therof.

Capto. xliij.

Sabbot daye
was every se-
uenth daye/as
our sondaye.

Neomenye
were holypdays
at the newe of
the mone.

Kalendas/that
same that neo-
menyes be.

Exas.

les? Offre ye no more sacryfyce in bayne/
your ensence is abhomynacyon to me/I
wyl not suffre the feest of the Neomenye
and sabbot daye / With other feest dayes.
The companyes of you are infected with
iniquite / my soule hathe hated your ka-
lendas, and your solempne feestes. These
thyngs be greuous vnto me/I was euen
sycke to abyde them. And whan ye put
forth your handes: I wyl tourne myne
eyes from you. Whan he reherseth the ob-
seruaunces and maners of holy feestes &
sacryfyce, more ouer the multiplyenge of
prayers: noteth he not them as though
he poynted them with his synger/Whiche
measure they? relygion with a certayne
nombze of psalmes and prayers? Marke
also an other thyng, how meruaylously
the facudypous pphete expresseth, heappynge
togyder the dysdayne and indignacyon of
god: so that he now coude suffre neyther
with eares, neyther eyes. What thynges
(I beseeche the)? verely tho thyngs; whiche
he hymself had ordeyned to be kepte so re-
ligiously/whiche also were obserued so re-
uerently, so many yeres of holy kynges &
pphetes. And these thynges abhorreth he
as yet in þ carnall lawe. And trustest thou
in ceremonies made at home i thine owne
house/now in the lawe of the spiryt? God

Capto. xliij.

in an other place byddeth the same pphete
to crye incessantly, and to put out his brest
after the maner of a trumpe/as i an earnest
mater, & worthy to be rebuked sharply / &
suche a mater as vnneth coude be optey-
ned of these men but with moche ado. We
(sayth he) they seke from day to day / and
knowe they wyll my wayes / as a people
that hath done iustice / & hath not forsaken
the iudgement of their god. They aske me
for the iudgementes of iustyce / & desyre to
drawe nygh to god : why haue we fasted
(saye they) & thou hast not looked vpon vs
and meked our soules / & thou woldest not
knowe it. No in þ day of your fast (answe-
reth the pphete) your owne wyll is foude
in you / and ye seke out al your detters. No
vnto stryfe and contencion ye fast / and ye
synye with your syst cruelly. Faste ye not
as ye haue fasted vnto this day / that your
crye myght be herde on hygh. Is this the
fast that I haue chosen / that a man sholde
bere and trouble hym selfe for one daye /
eyther that a man sholde bowe his heed
as a hoke or cyrcle / and to cast vpon hym
sacke clothe and asshes ? wylte thou call
this a fast, or a daye acceptable vnto god ?
But what shall we saye this to be : dothe
god condempne that thyng, whiche he
hym selfe commaunded ? Naye forsothe.

The Jewyshe
fast.

Capto. xlii.

What than? But to cleue and stycke fast to
the fleshe of the lawe/ & to haue cōfydence
of a thyng of nothyng/ that is it verily
whiche he hateth deadly. Therfore he sheweth
what he wolde haue added in eyther
place. Be ye washen (sayth he) and made
clene/ take away your euill cogitacions &
thoughtes out of my syght. Whan thou
hearest the euill thoughtes reherſed/ toucheth
he not euidently the spiryte & the in-
warde mā? The eyes of god seeth not out-
warde/ but in secreete / neyther he iudgeth
after the syght of the eyes / neyther rebu-
keth after the hearpyng of the eares. God
knoweth not þe folyshe virgyns, smothe &
gay outwarde/ empty of good workes in-
warde. He knoweth not them whiche say
with lyppes Myſter maiſter. More ouer
he putteth vs in remembraunce þe the vse of þe
ſpūall lyfe ſtandeth not ſo greatly in cere-
monyes, as in þe charite of thy neyghbour.
Seke (ſaith he) iudgemēt or iuſtice/ ſocour
him that is oppreſſed/ gyue true iudgemēt
and ryght to hym that is fatherles & mo-
therles or frendles/ defende the wydowe/
ſuche lyke thing; dyd he knyt to the other
place/ where he ſpeketh of faſtyng. Is not
this rather (ſayth he) that faſte whiche I
haue choſen? Teare & cancell cruell obliga-
cyons/ vnbrynde þe burthens whiche make

The vse of ſpi-
rytuallyſe.

Rayes.

Caplo. xliij.

them stowe to the grounde that bears
them: let them that be brused go free and
breake a sonder all burthen. Breake thy
bread to hungry. The nedp & them whiche
haue no place of habytacion/ lede in to thy
house. When thou seest a naked mā clothe
hym/ and dispyse not thyne owne fleshe.
What shall a chrysten man do than? Shall
he dispyse the commaundementes of the
churche? Shall he set at naught þ honest
tradycions of fore fathers? Shall he con-
dempne godly and holy customes? Nay, if
he be weake and as a begynner, he shall
obserue them as thynges necessary. But
and if he be stronge and perfyte: so moche
the rather shall he obserue the/ leest with
his knowlege he shulde hurte his brother
whiche is yet weake: leest he also shulde
kyl hym for whome Christ dyed. We may
not omytte these thynges: but of necessitye
we must do other thynges. Corporall de-
des be not condempned/ but spirytuall are
preferred. This visyble honouring of god
is not condempned/ but god is not plea-
sed sayng with inuisible pyte & serupce.
God is a spiryt & is moued & styred with
inuisible sacrifice. It is a great shame
for chrysten men not to knowe that thyng
whiche a certayne poete beyng a gentyle
knewe ryght well/ whiche groupng a pic-

*The tradicions
of our elders*

Capto. xiiij.

cept of betwe seruyng god saythe: If god
be a mynde as scripture sheweth vs/ se
thou honoure hym chesely with a pure
mynde. Lette vs not dyspyse the authour
though he be an hethen man, or without
degre of schole/ the sentēce becometh ye a
ryght great diuine. And (as I very well
haue percepued) is lykewys vnderstande
of fewe, as it is redde of many. The sen-
tence verily is this/ lyke reioysen in lyke.
Thou thynkest god to be moued greatly
with an ore kylled and sacryficed/ or with
the vapoure or smoke of frankensence/ as
though he were a body. God is a mynde/
and without doute a mynde moſte pure/
moſte subtile and perfyte: therfore ought
he to be honoured moſte chyſely with a
pure mynde. Thou thynkest a tapre lygh-
ted to be a sacryfice: but a sacryfice to god
(saythe Dauid) is a wofull or a ſorrowfull
ſpyrite. And though he hath dyspyſed
the bloode of goates and calues/ yet wyll
not he dyspyse a herte contryte & humble.
If thou do that thyng whiche is gguen
to the eyen of men / moche rather take
hede that that thyng be not away whiche
the eyen of god requyre. Thy body is co-
uered with a coule or habite/ what is that
to the purpose if thy mynde beare a secu-
lar vesture? If thy better man be cloked in

Inwarde thyn-
ge be represen-
ted by inwarde
thynges.

Capto. xij.

a cloke whyte as snowe / lette the besty-
mentes of the inner man be also whyte as
snowe. Thou kepest sylence outwarde:
moche more procure that thy mynde be
quyet within. In the visyble temple thou
bowest downe the knees of thy body: that
is nothyng worthe, if in the temple of thy
brest thou stande vpright agaynste god.

Thou honourest the tree of the crosse /
moche more folowe the mistery of þe crosse.

Thou kepest the fastyng day and abstep-
nest from those thinges whiche defyle not
a man: and why absteynest thou not from
fylthy talkyng / whiche polluteth thyne
owne cōscience & other mens also? Meate

is withdrawen from the body / but whye
glutteth thy soule her selfe with coddes,
drasse, and suche lyke, whiche are meate
mere for swyne? Thou makest the churche
of stone gay with goodly ornamēt / thou
honourest holy places: what is that to the
purpose, if the temple of thy herte / whose
walles the prophete Ezechyell bozed tho-
towe, be pphanat or polluted with þe ab-
homynacions of Egypt? Thou kepest the

sabbot day outwarde / & within all thyngs
be vnquiet thzugh þe rage & tōbling of vices
togider. Thy body cōmytteth no adultry,
but thou art couetous: now is thy mynde
a fornycatour. Thou syngest or prayest

The sabbot day
the day of rest

Caplo. xiiij.

With thy bodily tonge/ but take hede with
in what thy mynde sayth. With thy mouth
thou blyssed/ and with thy hert thou cur-
sest. In thy body thou arte closed within
a strapte celle/ and in thy cogytacion thou
wādzest throughout all the worlde. Thou
herest the worde of god with thy corporall
eares/ rather here it within. What saythe
the prophete? Except ye here within/ your
soule shall mourne and wepe. ye & what
redest thou in y^e gospell: that they whiche
se may not se/ and they whiche here maye
not here. And agayne the prophete sayth/
With your eare ye shall here and ye shall
not perceyue: blissed be they therfore whi-
che here the worde of god within. Hap-
py are they to whom god speaketh with-
in/ and their soules shall be saued. This
eare to enclyne Dauid cōmaundeth that
noble doughter of the kyng, whose beau-
tye and godlynesse is all together within
in golden hemmes. Fynally what auay-
leth it if thou do not those yuell thynges
outwarde/ whiche with affection thou de-
syrest and coueytest inward? What auay-
leth it to do good dedes outwarde/ vnto
whiche within are cōmytted thyngs clene
cōtrary? Is it so great a thyng if thou go
to Hierusalem in thy body/ whan within
thyne own selfe is both Sodome, Egypt,

Capto. xiiij.

and Babylon? It is no great thyng to haue troden þe steppes of Christ with thy bodyly heles/ but it is a great thyng to folowe the steppes of Christ in affectyon. If it be a very great thyng to haue touched the sepulchre of Christe/ shall it not be also a very great thyng to haue expressed the mistery of his buryeng? Thou accusest & vtterest thy synnes to a preeest/ whiche is a man: take hede howe thou accusest & vtterest them befoze god. For to accuse them afoze hym, is to hate the inwardly. Thou byleuest perchaunce all thy synnes and offences to be washen awaye at ones with a lytell paper or parchement sealed with were/ with a lytell money or ymages of were offred/ with a lytle pylgrymage goyng. Thou arte vtterly disceyued & cleane out of the way. The wounde is receyued inwardly: the medycyne therfoze must nedes be layde to within. Thyne affection is corrupt/ thou hast loued that whiche was worthy of hate/ & hated that which ought to haue ben beloued. Swete was to the sowre/ and bytter was swete. I regarde not what thou shewe outwarde. But and if cleane contrary thou shalte begynne to hate, to fye, to abhorre that whiche thou lately louedest/ if þe were swete to thyne appetyte, whiche lately had the taste of

**Pylgrymages
vnto holy plaes**

Confession,

Capto. xlii.

gall: of this wyse at þ last I perceyue and
take a token of helth. Magdaleyne loued
moche / & many synnes were forgyue her.
The more thou louest Christ, þ more thou
shalt hate vices. For þ hate of synne, folo-
weth the loue of pyte, as þ shadowe folo-
weth the body. I had leuer haue the hate
ones thy vycious maners within and in
dede / than to desyre the before a preest ten
tymes i worde. Therfore (as I haue reher
sed certayne thyngs for loue of ensample) in
the hole spectacle & syght of this vpsyble
worde / in the olde lawe / i the newe lawe /
in all the cōmaundemētes of the churche /
synally in thy selfe & in all besynesse aper
tanyng to man, withoutfo:th is there a
certayn flesch / & within a spirit. In which
thyngs if we shall not make a sposterous
ordre / neyther in thynges whiche are sene
shal put very great cōfydēce / but euen as
they do helpe to better thynges / & shal al
ways haue respecte to the spiryte & to the
thyngs whiche be of charite: than shal we
waxe not heuy as men in sorowe & payne
(as these men be) not feble, euer chyldren
(as it is a puerbe) not beestly & dry bones
(as sayth the prophete) without lyfe / drou
nye and forgetfull, as men diseased of the
lethargy / not dull hauyng no quicknesse /
not brabblers & scolders / not enuyous and

In all besynnes
the spiryte is
within.

what thynges
folow charite.

Capto. xliij.

Whysperars or backbitters / but excellent
in Christe / large in charyte / stronge and
stable bothe in prosperyte and aduersyte /
lokyng besyde small thynges & enforssyng
bp to thinge of most ppyte / full of myghte /
full also of knowlege. Whiche knowlege
who so euer refuseth / him doth that noble
lorde of all knowlege refuse. For verily
ignoraunce or lacke of experyence / whome
for the most parte accompanieth dulnesse
of lernyng / & that gentlewoman whome
the grekes call Philautia / is to say loue
of thy selfe / onely bringeth to passe (as
Esayas sayth) that we put confidēce in thynges
of nothyng / & speke vanytes / that we
cōcepye labour & bring forth iniquite / and
that we alwayes be fearfull & vyle bonde
seruaūtes vnto the ceremonies of y ewes.
Of whiche maner persons Paule speking
sayth / I beare the recorde that the zeale of
god they haue / but not acording to know
lege. But what knewe they not? verily
the ende of y lawe is Christ / & Christ verily
is a spyt / he is also charyte. But Esayas
more plainly describeth the miserable and
vnprofytable bondage of these men in the
fleshe. Therfore saythe he my people be
ledde in captiuyte, because they had no
knowlege / & the nobles of them perished
for hunger / & the multitude of them dyed

Prosperitie &
aduersitie.

Christe is the
ende of the law

Capto. xlii.

away for thurst. It is no meruayle that
the comen people be seruañtes to the ele-
mētes & princyples of this worlde: as they
whiche are vnlearned/ neyther haue wys-
dome more than they borrow of other mā-
nes heedes. It is more to be meruayled
that they whiche are as chefe of Chrystes
religion: in the same captiuyte perishe for
hunger/ and wydder away for thurst. Why
peryshe they for hunger? Bycause they
haue not lerned of Chryst to breake barly
loues/ they lycke onely rounde aboute the
rough & sharpe codde or huske/ they sucke
out no mary or swete lycoure. And whye
wydder they so awaye for thurst? for by-
cause they haue not lerned of Moyses to
fette water out of the spirytual rocke/
neyther haue drunke of the cyuers of the
water of lyfe/ which flowe, issue, or spring
out of the bely of Chryst. And this surely
was spoken of y^e spiryt/ not of the fleshe.
Thou therfore my brother/ leest with so-
roufull labours thou shouldest not moche
prouayle/ but that with meane exercyse
thou mayste shortly ware bygge in Chryst
and lusty/ dyligently embrasyng this rule/
mynde not to crepe on the grounde with
uncleane beestes/ but alwayes sustayned
with those wynges whiche Plato bele-
ueth to spring euery freshe/ through the

Caplo.xliij.

heate of loue in the mynde: lyfte by thy
selfe as it were by certayne steppes of the
ladder of Iacob/ from the body to the spi-
ryte/ from the visyble worlde vnto the in-
uisyble/ from the letter to the mystery/
from thynges sencyble to thynges intelli-
gyble/ from thynges grosse and compoude
vnto thynges syngle and pure. Who so
euer after this maner shall approche and
draue nere to the lord/ the lord of his
parte shall agayne approche and draue
nyghe to hym. And if thou for thy parte
shalte endeuoyre to aryse out of the dark-
nesse and troubles of the sensual powders:
he wyll come agaynst the plesauntly and
for thy profyte/ out of this lyght inaccessy-
ble/ and out of that noble scyence inco-
gytable. In whiche, not onely all rage of
sensuall powders/ but also simpltyudes or
ymagynacions of all the intellygyble po-
wers dothe cease and kepe scyence.

By the wynges of loue we
must flee vp to
the spirite.

Inaccessible is
that whiche
no man can at-
tayne.
Incoytable /
whiche can not
be cōprehēded
with mannes
reason.

The syxth rule. Caplo.xliij.

And for as moche as in sodayn wri-
tyng/ one thyng calleth another to
remembraunce/ I wyll now adde the syxth
rule/ whiche is in a maner of kynrede to
them that go before: a rule for all men as
necessary vnto helthe, as it is of fewe re-

Capto.xliij.

Thou must vary from the common people.

The ensample of pitie.

garded. That rule is thus/that the mynde of hym whiche enforseth and laboureth to Christ warde/vary as moche as is possible bothe from the dedes and also oppynions of the comen ley people: and that the ensample of pyte be not sette of any other saue of Christe onely. For he is the onely chiefe patron/the only and chiefe ensample of fourme of lyuyng: from whome who so euer wyreth one ynce or nayte byede, he gothe besydes the ryght pathe and runneth out of þ way. wherfore Plato with graunte forsoth as he doth many thynges, in his bookes of the gouernaunce of a cytie or comen welthe/ denyeth any man to be able to defende vertue constantly, whiche hath not instructed his mynde with sure and vndouted opynions of fylthyngesse and of honesty. But howe moche more peryllous is it if false opynions of the thynges whiche pertayne to helthe, synke in to the depe botome of thy mynde. Therfore he thynketh that this thyng shulde be cared for & looked vpon chesely/ that the gouernours them selfe whome it behoueth to lacke all maner of vncleynesse/ graue in their owne myndes very good opynions of thynges to be ensued and eschewed/that is to saye of good and puell/ of byces and of vertues/ and that

Capto. xliij.

they haue the very assured / al doute layde
a parte, as certayne lawes very holy and
goodly. For what so euer thyng cleaueth
in the mynde surely rooted with stedfastte
byleue: that euery man declareth in his
maners and conuersacion. Therfore the
chefe care of christen men ought to be ap-
plied to this poynte / that their chyldren
streyght waye from the cradle / amongst
the very flatterynge of the noyses, and
kysles of the parentes / maye receyue and
sucke vnder the handes of them whiche
are lemed / oppynyons and perswasions
mete and worthy of Christe: bycause that
nothyng eyther synketh deper or cleaueth
faster in the mynde, than that, whiche (as
Fabyus saythe) in the yonge and tendre
peres is poured in. Let be a farre of from
the eares of yonge sucklynges wanton
longes of loue / whiche christen men synge
at home and where so euer they ryde or
go / moche more fylthy than euer y comen
people of the hethen men wolde suffre to
be had in vse. Let them not here their mo-
ther wayle and wringe her handes, for a
lytell losse of worldly goodes / nor for the
losse of her suster here her crye out alas
that euer she was borne / to be brought
to this wretchednesse that she shulde thus
be lost / lefte alone desolate and destitute.

The bringyng
vp of christen
mens children

Capto. xliij.

Let not them here their father rebukynge
and bpbzaydynge hym of cowardnes whi-
che hath uot recōpensēd iniury or wronge
with double: neyther yet laudynge them
whiche haue gathered togyder great ha-
bundaunce of worldly substaunce/ by what
soeuer maner it were. The disposycion of
man is frayle and prone to byces: he cat-
cheth mischeuous ensample at ones, none
otherwyse than towe catcheth fyre if it be
put to. Howe be it this selfe same thyng
is to be done in euery age/ that all the er-
rors of the lew people myght be plucked
out agayne of the mynde by the harde
rootes/ and in their places be planted hol-
some oppynyons/ and so myght be robo-
rate, that with no vyolence they coulde be
shake or plucked a sondre. Whiche thyng
who soeuer hath done, shal easely & with-
out besynesse by his owne accorde folowe
vertue/ and shal accompte them that do
otherwise, worthy to be lamēted & pityed/
and not to be counterfayted or folowed.
Unto this thing pertayneth that not vn-
discrete sayeng of Socrates (though he
were rebuked of Arystotle) that vertue
was nothyng els but the knowlege of
thynges to be ensued and folowed/ and of
thynges to be eschewed or fledde. Not but
that Socrates sawe þ difference bytwene

Vertue is the
knowledge of
thynges to be
enoyded and
of thynges to
be desyred and
loued.

Caplo. xliij.

knowlege of honesty and the loue of the same. But as Demosthenes answered pronuncyacion to be the first, the seconde, and also the thyrde poynt of eloquence/ signyfeng that to be þ chese parte/ in so moche that he thought eloquence to rest al togpyther in that thyng onely. In lyke wyse Socrates disputyng with Prothagozas/ proueth by argumentes, knowlege in all vertue to beare suche rounge/ that byces can no other whence procede than of false opynyons. For certaynly brother bothe he that loueth Christe/ & he also that loueth voluptuousnesse, money, false honoure, dothe folowe that thing whiche is eyther of them swete, good, and beautyfull. But the one slyderth through ignoraunce/ in steede of a swete thyng embrasyng a thyng out of measure soure/ slyeng as a soure thyng whiche is swetest of all. Also folowynge that thyng for good and for lucre, whiche is naught els but damage and losse/ and fearynge that thyng for losse/ whiche is chese gaynes or aduauntage: and iudgyng that thyng to be fayre, whiche is foule/ and wenyng or trobyng that to be shamfull, whiche onely is glorious and praysefull. In conclusyon if a man were surely and inwardly brought in byleue / and if also it were dygested in to the substaunce

Some sayne
geth of false
opynyons.

Capto. xliij.

of his mynde, as meate in to the substance
of the body / that onely vertue were best/
most swete / most fayre / moste honest / most
profytable: and on the other syde, fylthy-
nesse only to be an puell thing / a paynfull
tourment or punishment / a foule thyng /
shamfull / full of damage or losse: and dyd
measure these thyngs not by the opinyon
of the comen people / but by the very na-
ture of the thynges: it coulde not be (suche
perswasyon or byleue enduryng) that he
shulde stycke faste or cleaue longe tyme in
puell thynges. For nowe longe ago the
comen people is founde to be the moste
mischeuous authour and capitayne bothe
of lypynge and also of iudgement: neyther
was the worlde euer in so good state and
condycion, but that the worst thyngs haue
pleased the most parte. Beware lest thou
this wyse thynke / no man is there that
dothe not this / myne elders before me
haue walked in these steppes / of this op-
pynion is suche a man / so great a phylo-
sopher / so great a diuine. This is the cu-
stome and maner of lypynge of kyniges /
this wyse lyeue great men / this done bothe
byschoppes and popes / these trewly be
no rascals. Lette not these great names
moue the one ynche. I measure or iudge
not the comen or rascall sorte by þe roume,

The comen peo-
ple is the worst
auctor or insti-
tutor of lypynge

Capto. xliij.

estate, or degree: but by the mynde and
 stomacke. Who so euer in the famous
 caue of Plato bounde with the bondes
 of their owne affectyons/ wonder at the
 bayne ymages and shadowes of thynges
 in stede of very true thynges/ they be the
 comen people. Shulde he not do prepo-
 sterously and out of ordre if a man wolde
 go aboute to trye not the stone by the ru-
 ler or squyre/ but the ruler by the stone?
 And were it not moche more vnrasona-
 ble if a man wolde go about to bowe and
 toutne/ not the maners of men to Christ/
 but Christ to the luyng of men? Thynke
 it not therfore well or aright, bycause that
 great men or bycause that mooste men do
 it/ but this wyse onely shall it be well and
 ryght what so euer is doone/ if it agre to
 the rule of Christe. ye and therfore ought
 a thyng to be suspected: bycause it plea-
 seth the mooste parte. It is a small flocke
 and euer shalbe/ to whom is plesaunt the
 symplycite or playnesse, the pouertye, the
 veryste of Christe. It is a small flocke ve-
 rily but a blyssed/ as vnto whome onely
 is due the kyngdome of heuen. Strayte
 is the waye of vertue, and of very fewe
 troden on/ but none other leadech to lyfe.
 To conclude/ whether dothe a wyse buyl-
 der fetch his ensample of the most comen

Plato wyll say
 that we shulde
 imagen a certē
 nōbre of mē to
 be bounde with
 theyr hedys vpryght / so that
 they could not
 ones tūre/ before
 the a wall/ &
 came at theyr
 backes hygher
 the theyr hedys/
 without that a
 fyre / and that
 all thynges
 sholde come to
 & fro bytwene
 the fyre and the
 caues mouthes/
 that the shadowes
 of all thynges
 myght appere
 vpon the
 wall before
 them/ so shuld
 they se no-
 thyng but shadowes.
 So be the
 ignorant & vnder-
 ned peple bounde
 with the bondes
 of affectyōs
 that they neuer
 se the truth
 with eyen of
 reason.
 The flocke of
 good men is
 but small.

Capto. xliij.

The comē peo-
ple of Chryſten
men be moſt
corrupte.

The maner of
the world now
a dayes.

Horace the
poete.

and bleſed of the beſt werke? Saynters
ſet afore them none but the beſt tables of
paterns of ymagerie. Our enſample is
Chriſt/ in whom onely be al rules of bleſ-
ſed lyving/ him may we cōterfayte with
out excepcion. But in good and vertuous
men, it ſhall be mete & thou call to an en-
ſample every thyng/ ſo farre forth as it
ſhall agree with & firſt enſample of Chriſt.
As touchynge the comen ſorte of chriſten
men, thinke thus: & they were neuer more
corrupt/ no not amongeſt the gentiles, as
moche as cōcerneth the opinyons of their
maners. More over as touchynge their
ſaythe what opinyons they haue aduſe
them. This ſurely is doubtleſſe & to be a-
bydden by, & ſayth without maners wor-
thy of ſaythe, preuayleth nothyng/ in ſo
moche alſo that it groweth to an heape of
dampnacyon. Serche the hystories of an-
tyquite/ to them compare & maners that
be nowe adayes. Whan was vertue and
trewhe honeſty more diſpyſed? Whan was
ſo had in prynces richelle gotten not regarded
whēce? In what worlde at any tyme was
trewer & ſayeng of Horacius? forſoth that
lady money gyueth a wyfe with dowery,
credence, frendſhippe, nobleneſſe, noble
kynde, and alſo beautye. And agayne this
ſayeng of the ſame Horace/ noblenes and

Capto. xliij.

vertue, excepte a man haue good wifthall,
is viler than a rullhe or a strawe. Who re-
beth not now in good earnest that bytynge
mocke of the same poete? Oh cytezens cy-
tezens / fyrt seke money / after seke vertue.
Whan was ryot or excelle more immode-
rate than now? Whan was adultery, and
all other kyndes of vnchaste lyuynge, ey-
ther more appett in þe syght of euery man /
or more vnpunysshed / or elles lesse had in
shame, rebuke, or abhomynacyon? Whyle
princes fauour theyr owne vices in other,
and euery man accompteth that moost
comly and beautefull to be done, what so
euer is vsed & take vp amonge courtiers.
To whome semeth not pouertie extreme
euill, and merriest shame and rebuke?
In tyme past, keepers of queenes, fylthy
nyggardes, glourious or gorgious psons,
louers and regards of money, were cast
in the fethe with rebukefull and sclau-
derous scoffynges and iestynges / & that by
authorite. And also in comedyes, trage-
dyes, and other comune playes of the gen-
tyles, a great clappynge of handes and a
shoute was made of þe lewde people for ioye /
whan vices were craftyly and properly re-
buked and checked: at the whiche same
vices now a dayes beyng euill praysed,
there is made a shoute and clappynge of

The vertue
of olde tyme.

Capto. xliij.

whā the imbas
sadors of kyng
phylp had of-
fred to phosion
great gyttes/ &
had exhorted
hym to receiue
them/ sayenge:
Thoughe you
may spare the
well ynoughe:
yet shall they
be necessarye
for your childe-
ren/ to whom it
shal be hard to
opteyn to com-
to sache honor
as you are in.
Phosion aswe-
red/ yf my chil-
dre shal belyke
me/ this same
possession shall
fynde them
whiche rather
brought me to
so great honor/
yf they shulde
be vnylike me:
I wyl not that
they: ryot be
nourished and
augmented at
my cost.

handes for ioye, euen of the nobles & esta-
tes of chrysten men. The athenes in theyr
cōmune house appoynted for dysgysngs &
enterludes/ coude not forbear ne suffre a
teller in playeng a certeyn tragedy of Eu-
ripides/ to syng the wordes of a certayne
couetous mā, which pferred money onely
before all other cōmodityes & pleasure of
mānes lyfe: and they wolde playnly haue
clapped out of the play/ yea & violently cast
out of the house the player with al the fa-
ble, had not the poete by & by arysynge vp
despyred them to tary a lytell & beholde to
what poynte that so great a wonderer of
money wolde cōme. How many ensam-
ples be there in the gentyles, hystories of
them, whiche of the cōmune welthe well
gouerned & mynystred/ brought nothinge
in to theyr poore housholde but an honest
oppyon or reputacyon. Whiche set more
by fidelite, than money/ by chastite, thā by
lyfe. Whome neyther psperte coude make
proude, wylde or wanton/ neyther aduer-
sitye coude ouercōme & make heuy herted.
Whiche regarded honest icopardies & dān-
gers before voluptuousnesse & pleasures.
Whiche cōtented onely with þ cōscience of
pure lyfe/ desired neyther honours neither
rychesse/ nor any other cōmodityes of for-
tune. And to ouerhype & make no rehersall

Caplo. xliij.

of the holynesse of Phocion / of the pouer-
te of Fabricius more excellēt than ryches:
of the stronge & couragious mynde of La-
millus / of the strapte & indifferēt iustyce of
Brutus / of the chastite of Pythagoras / of
the tēperaūce of Socrates / of the soude &
cōstant vertue of Cato: & a thousand most
goodly beames of al sort; of vertues, whi-
che are red euerywhere i the storpes of the
lacedemonyes, of y perces, of the athenes,
& of the romayns, to our great shame ve-
rily. Holy Aureli⁹ Augustyne, as he hym
selfe wytnesseth in the cōmentaries of his
owne cōfessions, longe tyme before he put
Chryst on hym, despised money / couēted ho-
nours for naught / was not moued with
glory, prayse, or fame / & to voluptuousnes
kepte the byrdell so strapte, that he than a
yonge man, was content with one lytell
wenche / to whome he kepte also pmesse &
fayth of mariage. Suche enscāples among
courtyers / amonge men of the church, I
wyl also say amongest religyous psones,
shall not a man lightly fynde. Or yf any
suche shall be, by & by he shall be poynted,
wondred, or mocked at, as it were an asse
amonge apes / he shall be called with one
voyce of al men a doting foole, a groosheed
an ypocryte, in nothyng experte, melanco-
ly mad / & shall not be iudged to be a man.

W. ij.

Fabritius was
a noble man of
Rome / whome
no man coude
make to posses
rychelle / or re-
ceiue gyftes / or
to vse crafte or
fraude agaynst
his enemyes in
tyme of mortall
warre.

Camyllus was
so constant of
mynde that no
fortune coude
moue hym / nor
no iniury coude
make hym vn-
kynde to the co-
mune welth.

Bute slew his
owne sonnes by
cause they cons-
pyred agaynst
the comune
welthe.

Pythagoras
was the auctor
of chaste luyng.

Socrates sayd
that he knewe
well hym selfe
to be vilerne /
& he neuer laug-
hed / and yee
was he mery.

Capto. xiiij.

The cōtynence
of saynte Au-
gustyne.

To be a very
chūsten mā / is
accompted eue-
ry where a ve-
ry vyle thyng.

The vanitie of
noble men.

So the chūsten men honour the doctrine
of Chryst, so cōterfayte we it, that euerp
where now adays nothyng is accompted
more folyshe, more vyle, more woorthy to
be ashamed of, than to be a chryste man in
dede / with all herte & mynde. As though
that eyther Chryst in bayne had ben con-
uerlast in erth / or that chrystendom were
some other thing now, than in tyme past /
or byd not indifferently appertayne to all
men. I wyll therfore that thou from these
men vary with al thy mynde / & esteeme the
valure of euery thing by the cōmunyon or
fellowshipp of Chryst onely. Who thynketh
it not euery where to be an excellēt thyng
& woorthy to be nombred among þ chiefe of
al good thyngs / yf a man descēde of a woꝝ-
shipful stocke & of honourable ancestours,
whiche thyng they call noblenesse? Let it
not moue þ one whyt, whan thou hearest
the wylse men of this worlde / men of sad-
nesse endued with great authorite / so er-
nestly disputyng of the degrees of their ge-
nelogies or lynage / hauing their foreheed
& vpper browes drawen togyder with be-
ry great grauite, as it were a mater of mer-
uaylous difficulte / yea and with great en-
forcement byngyng forth playne tryfles.
Nor let it moue the whā thou seest other
so hygh mynded, for þ noble actes of thei

Capto. xliij.

grandfathers or great grandfathers / that they thynke other in cōparison of the selfe scarce to be men. But thou laughyng at þe errour of these men, after þe maner of Democritus, walte compre (as trewe it is in dede) that the onely & moost p̄fytte noblenesse, is to be regenerate in Chryst / & to be grafted & planted in the body of him / to be one body & one sp̄yrt with god. Let other men be kynges sones : to the, let it be the greatest honour that can be, that thou art called, and art so in dede, the sone of god. Let them stande in theyr owne conceptes, bycause they are dayly cōuersant in great prynces courtes : chose thou rather to be with Dauid vyle abiecte in the house of god. Take hede what maner felowes Chryst chose / feble persones / fooles / vyle as touchyng this worlde. In Adam we be all borne of lowe degre : In Chryst we be all one. Very noblenesse is to despyse this bayne nobleneſſe : very nobleneſſe is to be seruant to Chryste. Thynke them to be thyne ancestours, whose vertues thou bothe louest and cōterfaytest. Also harke what the true esteimer of nobleneſſe sayd in the gossell agaynst the iewes, whiche boasted them selfe to be of the generacyon of Abraham : a man verily, not excellent onely, not ryche onely, not the cōquerour

Democritus
laughed at
what so euer
thyng was don
in the lyfe of
mortal mē / it se
myd to hym so
folyshe a thyng.

The chiefeſt no
bleneſſe is to be
the sone of god

Capto. xliiij.

of kynges onely / but also for his dyuyn
bertues lauded of god hym self. Who wol
de not thynke this to be a noble thyng
and worthy, wherof a mā myght reioyce?
Harkye yet what they herde: ye are (sayd
Chryst) of your father the deuyll / and the
dedes of your father ye do. And heare also
Paule how he esteemeth gentyll blode / ac
cording to his maysters rule. Not al they
(sayth he) whiche be of the circūcysyon of
israel, be israelites / neyther al they that be
of the seide of Abrahā, be the sones of Abra
ham. It is a lowe degre and shamefull, to
serue fylthynesse / and to haue no kynrede
with Chryst / whiche knowlegeth kynrede
with no man, but with suche as fulfylleth
the wyl of his father in heuen. He is with
moche shame a bastarde, whiche hath the
deuyll to his father / and verily who so
euer dothe the dedes of the deuyll, hath the
deuyll to his father / excepte Chryste lyed.
But the trewth can not lye. The hyghest
degre that can be, is to be the sone & heyre
of god / the brother & coheyre with Chryst.
What they badges & cognisaūces meane,
let them loke. The badges of Chryste be
cōmune to all men / and yet moost honour
able, whiche be the crosse / the crowne of
thorne, the nayles, the spere, the sygnes &
tokens, whiche Paule reioyseth to beare

Where may you
se howe Paule
esteemeth noble
blode.

The badges of
true noblenes.

Caplo. xliiij.

in his body. Of noblenesse therfore thou
seest how moche otherwyle I wolde haue
the to iudge and thynke, than the ley peo-
ple ymagyn. who calleth not him blyssed,
ryche, and happy among the comune peo-
ple, whiche hath heaped togyder at home
a greate deale of golde? But iudge thou
hym to be blyssed ynough / ye that he one-
ly is blyssed, whiche possesseth Chyyst / ve-
ry felicitie / & of all thynges the best. Judge
hym happy whiche hath bought that no-
ble & precyous margaryte of pure mynde,
with the losse eyther of all his goodes, or
his body also / whiche hath founde the
treasour of wysdome precyouser than all
rychesse. whiche to be made ryche, hath
bought of Chyyst that is most ryche, golde
purpyed & proued with fyre. What thyngs
than be these whiche the comune people
wonder at / as golde, precyous stones, lyue
lode? in a wronge name they be ryches / in
the true name they be very thornes, whi-
che choke the sede of the worde of god / ac-
cording to the parable of þe gospell. They
be packes or fardels with whiche who so
euer be laden, they neyther can folowe
poore Chyyst by the strayte waye, neyther
enter by the lowe doore in to the kyngdom
of heuen. Thynke not thy selfe better by
one heare, yf thou shouldest passe in rychesse

Rich men be
not blessed.

what is riches

M. iiii.

Capto. xliij.

Mydas & Cresus were two ryche kynges.

There is no damage in the losse of ryches.

Alex in his madnes hanged vp two greates wyne supposyng the one to haue ben Agamemnon / the other Ulysses / his two mortal enemyes. That with moche laughter he ras

eyther Mydas or Cresus / but thynke thy selfe more bounde, more tangled, more laden. He hath haboundantly ynough, that can māfully despyse suche thynges. He is prouyded for sufficiently, to whom Chrys promysed nothyng sholde be lackyng. He shall not be an hongred, to whose mouth manna of Gods worde of god semeth pleasaunt. He shall not be naked, & hath put Chrys vpon him. Thinke this onely to be a losse as ofte as any thyng of godlynesse is mynished / & any thyng of vices is encreased. Thinke it a greate lucre or aduauntage, whan thy mynde through encrease of vertue is waxen better. Thinke thou lackest nothyng, as longe as thou possessest hym in whome are al thyngs. But what is this whiche wretches call pleasure? surely it is nothing lesse than & it is called. What is it than? Pure madnes it is / and playnly (as grekes be wont to say) & laughter of Ajax, swete poyson, pleasaunt myschefe. True & onely pleasure, is the inward ioy of a pure consyence. The moost noble & deyntest dyshe that can be, is & study of holy scripture. The moost delectable songes, be the psalmes endyted of the holy goost. The moost pleasaunt felyshyp, is the cōmunion of all sayntes. The hyest deyntes of al, is the frucion & enioying of the very truthe.

Capto. xliij.

Pourge now thy eyn, pourge thy eares,
pourge thy mouth/ & Chryſt ſhal begyn to
waxe ſwete & pleaſant to the. Who taſted
ones ſauerly: ye if, mileſij ſibarite/ if al in-
cōtynent epottours & epicurpens/ Worthy,
if the vniuerſite of ymagyners & deuyſers
of pleaſures ſholde heape togyder al their
flaterynge ſubtyltees & deynty dyſhes/ in
cōpariſon of hym onely, they ſhall ſeme to
prouoke the to ſpue. That is not by & by
ſwete, whiche is ſauery/ but that which is
ſauery to a hole man. If water haue the
taſte of wyne to hym whiche burneth in a
hote feuer, no man wyll call that pleaſure
but a diſeaſe. Thou art deceyued yf thou
byleue not, that very teres be moche more
pleaſant to deuout & holy men, than be to
wycked men laughyngeſ, mockyngeſ, ge-
ſtynges oꝝ ſcoffyngeſ. If thou alſo byleue
not faſtynge to be ſweter to the one, than
to ſ other plouers/ quayles/ feſautes/ par-
triches, pyke, troute, porpas, oꝝ the freſhe
ſturgen. And the moderate bordes of thone
apoynted with erbes & frutes to be moche
more delycate, thā the coſtly & diſdaynfull
feſtes of ſ other. Fynally the true pleaſure
is, for ſ loue of Chryſt, not to be ones mo-
ued with falſe apparant pleaſures Beholde
now how moche the worlde abuſeth the
names of loue and hate. Whan a folgyſhe

ged againſt the/
caſtynge many
inmyres in
theyꝝ teth/ but
whan he was
com to his wite
tes agayne/ he
kylled hym ſelf
for ſhame & ſo-
row/ ſo bicauſe
of voluptuous
pleaſure / ſolo-
weth miſcheſe/
it may be well
called the lau-
gher of Aiax.
Mileſij Sibarite
were people
whiche lyued
delycately.

Ep: cure put fe-
licitie in volup-
tuouſnes.

That is ſwete
whiche ſauours
reth to a hole
man.

Capto. xliiij.

Falshe loue.

young man is clere out of his wytte & mad
for a wenches sake: that y^e comune people
call loue / & yet is there no verper hate in
the world. True loue euen with his owne
losse, desyret to se vnto an other mannes
pyte. wherunto loketh he, saue vnto his
owne pleasure? Therfore he loueth not
her, but hymselfe: how be it forsothe, he lo-
ueth not hymselfe. For no man can loue an
other, except he loue hymselfe first / y^e & ex-
cept he loue hymselfe aryght. No man can
hate any man at all, excepte he fyrst hate
hym selfe. Neuerthelesse somtyme to loue
well, is to hate well / and to hate well, is
to loue well. Who so euer therfore for his
lytell pleasure (as he supposeth it) layeth
awayte & goth about to begyle a mayden
with flaterpnges & gyftes / with sayre pro-
messes / to plucke from her the best thynge
she hath / that is to wyte, her perfytnesse,
her chastite, her symplite, her innocency,
her good mynde, & her good name / whe-
ther seimeth this man to hate, or to loue?
Certepnly there is no hate more cruel tha
is this hate. Whan the folyshe father and
mother fauour the vices of their chyl dren:
the comune saying is / how tenderly loue
they theyr chyl dren? But I pray the / how
cruelly hate they theyr chyl dren, whiche
(whyle they folowe their owne affectiōs)

**Tendernes to
wardes theyr
chyl dren.**

Capto. xliiij.

regarde not at all the welth of theyr chyl-
dren? what other thyng wyllher to vs
our moost hatefull ennemy & deuyl, than
that we here synnyng vnpunished, shoulde
fall in to eternall punysshment. They call
hym an easy mayster & a mercyfull pynce,
whiche at certayne greuous offences ey-
ther wyneketh or sheweth fauour / that the
more vnpunished men do synne / the mo-
re boldly & at large they may synne. But
what other thyng threteneth god by his
prophete to them, whome he iudgeth vn-
worthy of his mercy. And shal I not (saith
he) loke vpon your daughters whan they
compt fornycacyon / nor your daughters
in lawe, whan they compt adultery? Un-
to Dauid what pynsed he. I wyll (sayth
he) with a rodde byspte theyr iniquytes /
and with whypes, theyr synnes / but I
wyll not scater my mercy from theym.
Thou seest how all thynges are renewed
in Chryst / and how the names of thynges
are chaunged. Who so euer loue hym selfe
otherwyse thā well / hateth hymself deed-
ly. Who so euer is euill mercyfull towarde
hymselfe, is a tyrant moost cruell. To care
well, is not to regarde. To hurte well, is
to do good. To destroye well, is to saue.
Thou shalt care well for thy selfe, yf thou
shalte despyse the despyres of the fleshe.

Capto. xlii.

If in good maner thou shalt rage agaynst
byces / thou shalt do to the man a good
turne. If thou shalt kyll the synner, thou
shalt saue the man. If thou shalt destroye
that man hath made / thou shalt restore
that god hath made. Come of now & let
vs go further. What thynketh the errour
of the people power, wyckednesse, man-
hode, & cowardnesse to be? Call they not
hym myghty, whiche can lyghtly hurte
whome hym lyst? al be it, it is a very ody-
ous power, to be able to hurte / for in that
are they resembled to noysome wormes &
scorpyons / & to the deuyll hym selfe / that
is to wyte, in doyng harme. Onely god
is myghty in dede / whiche neyther can
hurt yf he wolde / neyther yet wolde yf he
coude / for his nature is to do good. But
this myghty felowe how dothe he I be-
seche the hurt a man? He shall take away
thy money? he shall beate thy body? he
shall robbe the of thy lyfe? If he do it to
hym that serueth god well / he hath done
a good dede, in stede of an euill. But and
yf he haue done it to an euill man / this
hath mynystred the occasyon verely / but
he hath hurt hym selfe, for no man is hurt
but of hym selfe. No man gothe aboute to
hurt an other, excepte the same man hath
moche more greuously hurte hym selfe a-

Capto. xiiij.

forehande. Thou enforsest to hurte me
in my money or goodes? Now hast thou
through the losse of charite hurte thy selfe
moost greuouly. Thou canst not fasten a
wounde in me / but yf thou haue fyrst re-
ceyued a wounde more greuous. Thou
canst not take from me the lyfe of my bo-
dy / oneles thou haue slayne thyne owne
soule before. But Paule, whiche to do
wronge was a man very weyke and fe-
ble / to suffre wronge moost valyaunt and
stronge / reioyseth he not that he coude do
all thyng in Chryst? They call hym eue-
ry where manly and bolde, whiche fyerse
and of impotent mynde / for the leest dis-
pleasure that can be, rageth, setheth, or
boyleth in wrathe / & acquyteth a shrewde
worde with a shrewde worde / a checke
with a checke / one euill tourne with an
other. Contrary wyse, who so euer recey-
uynge wronge maketh nothyng a do /
but dissymuleth as no suche thyng were
done / hym they call a coward / a dastarde
hertlesse, mete for nothyng. But yet what
is farder of from the greatnes & valyaun-
tes of stomacke, than with a lytell worde
to be puffed asyde from the quietnes & con-
stancye of the mynde / & to be so vnable to
set at nought an other mānes folyshnes /
that thou shouldest thinke thy selfe to be no

Capto. xliij.

A bolde man
and a stronge
in dede.

True prayse.

man, excepte thou dyddest ouercōme one
shredde tourne with an other? But how
moche more manfull is it, with an excellēt
& large stomacke to be able to despyse all
maner iniuries / & more ouer, for an euyl
dede, to recompence a good? I wolde not
call hym a bolde man, whiche durste ieo-
pard on his ennemy / whiche scaleth castell
or towne walles / whiche (his lyfe not re-
garded) putteth hym selfe in al maner ieo-
pardies / a thing cōmune almost to al war
ryoures. But who so euer can ouercōme
his owne hert / who so euer can wyl them
good, whiche dothe hym harme / praye for
them, whiche curse hym : to this man is
due the propre name of a bolde & stronge
man, & of an excellent mynde. Let vs also
discusse an other thyng / what the worlde
calleth prayse, rebuke, and shame. Thou
art praysed / for what cause, & of whome? if
for fylthy thynges and of fylthy persones /
this verily is a false prayse and a true re-
buke. Thou art dispraysed / thou art moc-
ked, or laughed at / for what cause, and of
whome? for godlynesse & innocency / & that
of euyl men: this is not a rebuke / no there
is no truer prayse. Be it forsothe that euen
the hole worlde clap, stampe, & hyffe at it /
yet can it not be but glorpyous, & of greate
prayse that Christ approueth. And though

Capto. xliij.

all mortall men agre, consent, and alove
it / cryenge with a shoute, that is a noble
dede / yet can it not be but shamefull that
displeaseth god. They call it wisdom eue-
ry where to gete good stoutly / whan it is
goren, to mayntayne it lustely / and to pro-
uyde longe before, for the tyme to come
politykly. For so we heare them saye eue-
ry where, and in good earnest of them whi-
che in shorte tyme gate substaunce som-
what haboundantly / he is a thyrfty man,
ware and wyse, circumspecte and prouy-
dent. Thus sayth the worlde, whiche is
bothe a lyer hym selfe, and also his father.
But what sayth verite? Foole sayth he /
I wyll fette agayne this nyght thy soule
from the. He had fylled his barnes with
corne / he had stuffed his store houses with
prouysyon of all vytayles / and had layd
de by at home haboundauntly of money
ynough: he thought nothyng was to be
done more. Thus had he done / not by-
cause he entended as a nedy keper to syt
abrode on his rycheffe heaped togyder / as
the poetes sayne the dragon to haue kept
the golden flece (whiche thing men do al-
most euery where) but he enteded to haue
spente ioyously / & yet doth the gospell call
this mā a foole. For what is more folysh /
what is more grosse ymaginacyō, or more

wyldome of
the worlde.

Capto. xliij.

whyle we gape
at shadowes/
we lose the ve-
ry thynges/ as
the dogge of
ylope/ whiche
while he gaped
at the shadow
lost his bone in
the water.

To herken for
tydynges oute
of all countreys
is rebuked.

fondnesse, than to gape at the shadowes/
and lose the very thynges/ a thyng whiche
we be wonte to laugh at in the famous
dogge of ylope. And in the maners of chry-
sten men, is it not more to be laughed at/
or rather to be wept at. He may be comp-
ted a rude and vncxperte marchaunt, that
knewe not this sayinge of Terence: To
refuse money at a season, is somtyme a
great aduantage / or who so euer wolde
receyue a lytel aduantage in hande, whan
he knewe great losse shoulde folowe. How
moche more folyshnesse and vnadvised-
nesse is it, with so great care to make pur-
sion for this shadowe the lyfe, euery houre
redy to fayle, notwithstandinge that god
wolde mynysre sufficiently, wherewith it
shoulde be sustented / & for the lyfe to come
to purge nothyng at all. whiche we must
lede alway full of mysery & wretchednes/
yf pursion be not made now aforehande
with greate diligence. Heare an other er-
rour/ they call hym peresele polityke, & in
all thynges expert/ whiche harkenynge for
all maner tydyngs, knoweth what is done
through out all the worlde / what is the
chaunce of marchaundyse / what the kyng
of Englande entendeth/ what newe thing
is done at Rome / what is chaunced in
Fraunce / how the danes & the scytes lyue/

Capto. xliij.

What matters great princes haue in coun-
sayle. To make an ende shortly/who so es-
uer can babble with al kyndes of men of all
maner busynes/hym they say to be wyse.
But what can be farther from the thought
of a wise mā/or nere to þ nature of a foole
than to serche for those thynges which be
done aferre of, & pertayne to þ nothyng at
al? & not so moch as ones verily to thinke
on those thynges whiche are done in thyne
owne brest & pertayne to the onely. Thou
tellest me of the trouble & besynes of En-
glāde/tel me rather what trouble maketh
in thy brest wrathe, enuy, bodyly lust, am-
bycion/howe nygh these be brought in to
subiection/what hope is of victoꝝ/howe
moche of this hooft is put to flyght/howe
reason is decked or appoynted. In these
thynges if thou shalte be watchyng & haue
a quicke care & also an eye/ if thou shalte
smell/ if thou shalte be circūspete/ I wyll
call the polityke & pereles: and that thing
whiche the world is wont to cast agaynst
vs, I wyll whorle agayne at hym. He is
not wyse at all, whiche is not wise for his
owne pſete. After this maner if thou shalt
examyne all the cares of mortall mē/their
ioyes, hopes, feares, studies, their myndes
or iudgemētes/ thou shalt fynde all thyng
full of errout whyle they call good yuel/

Capto. xliij.

puell good / whyle they make swete soure
and soure swete: make light darknes / and
darknesse lyght. And this sorte of men is
the more parte by a great deale / whiche
notwithstanding thou must at one tyme
bothe desyre, that thou woldest not to be
lyke vnto them: and also pyte that thou
mayst desyre to haue them lyke vnto the.
And (to vse the wordes of saint Augustyn)
than is it mete bothe to wepe for them
whiche are worthy to be laughed at / & to
laugh at the which are worthy to be wept
for. Be not in puell thyngs cōformable to
this worlde, but be reformed in the newe
wytte / that thou mayste approue not tho
thyngs whiche men wonder at / but what
is the wyll of god / whiche is good, well
pleasyng & perfyte. Thou art very nygh
ieopardy & no doute fallest sodaynly from
the true way, if thou shalte begyn to loke
aboute the what þ most parte of men do /
and to herken what they thynke or yma-
gyn. Thou whiche art the chylde of lyfe &
of lyght also, suffre þ the deed men bury
their deed: lette the blynde capitaynes of
blynde men go awayne togyther in to the
dyche. Se thou ones moue not the eyen
of thy herte any whyder, from the fyrste
patron and chiefe ensample Christ. Thou
shalte not go out of the waye / if thou for

Caplo. xliij.

lowe the gydyng of verite. Thou shalt
not stumble in darknesse, if thou walke af-
ter lyght: if this lyght shyne before the
thou shalt separate coloured good thinges
from good thynges in dede/ & puell thyn-
ges in dede from apparant puell thynges:
thou shalt abhorre and not counterfayte
the blyndenesse of the comune people ra-
gyng & chafyng them selfe after the ma-
ner of the ebbynge and flowyng of the see
at the mooste bayne illusyons and worldly
thynges/ with certayne correspes of affe-
ctyons of wraethe, enuye, loue, hate, hope,
feare, ioy, sorowe/ ragyng more vniquietly
than any Euripus. The Bragmanyes/
Cynikis/ Stoikes be wonte to defende
their dogmies and doctryne styfly with
tothe & nayle: and euen the hole worlde re-
pugnyng/ all men cryeng & backyng a-
gaynst them/ yet holde they styfly þ thing,
wherunto they ones haue gyuen sure cre-
dence. Be thou bolde lykwysle to fasten
surely in thy mynde þ decrees of thy secte.
Be bolde without mistrust/ and with all
that thou canst make, to folow the mynde
of thyne authour/ departyng from all con-
trary oppynyons and sectes.

Euripus is a
certayne place
in the see/ where
the flood chaun-
geth seuen ty-
mes in a day/ &
as oft a nyght/
so that no shyp
can saile against
the streame.

Bragmanyes
were people of
a certayne yle
in India/ with
whom all this
were comune/ &
they liued pfit-
ly/ dyspysyng
riches/ possessi-
ons/ & all world-
ly thynges.

Cynikes be the
followers of dy-
ogenes the phi-
losopher / whiche
che choullyng
checketh the
vices of men.

¶ Here folowen oppynyons mete
for a christen man **Caplo. xv.**
A. ij.

Capto.xv.

Let this excellent lernyng and paradoxes of the true christen saythe be sure and stedfast with the/ that no christen man may thynke that he is borne for himselfe/ neyther ought to haue the mynde to lyue to himselfe: but what so euer he hath what so euer he is/ that all together lette hym ascribe not to himselfe, but vnto god the authour therof, and of whom it came/ all his goodes let hym thynke to be commune to all men. The charite of a christen man knoweth no propertie: let hym loue good men in Christe/ yuell men for Christes sake/ whiche so loued vs fyrste whan we were yet his enemyes/ that he bestowed hymselfe on vs all toggyder for our redemption. Let hym embrace the one because they be good, the other neuertheles to make them good. He may hate no man at all/ no more truly than a faythfull physicion hateth a sycke man. Let hym be an enemy onely vnto vyces. The greater the disease is/ the greater care wyll pure charite haue therto. He is an adulter/ he hath comytted sacrilege/ he is a turke. Lette a christen man despye the adulter, not þe man/ let hym dispyse the comyttter of sacrilege, not the man/ let hym kyll the turke, not the man/ let hym fynde the meanes that the yuell man maye perysshe whome he

A christen man
is not borne for
hym selfe/ ey-
ther to folowe
his owne plea-
sure.

we must despye
& abhorre the
vyces/ but not
the man.

Capto. xv.

made hymselfe, but so that the man be ser-
ued whom god made. Let hym wyll well
wyllsh well, and do well to all men vnfa-
redly. Neyther hurte them whiche haue
deserued it: and do good to them whiche
haue not deserued it. Let hym be glad of
all mennes comodities as well as of his
owne/ & also be sorow for all mens harmes
none otherwyse than for his owne. For
verly this is that whiche the apostle co-
maundeth. To wepe with them that wepe
to ioye with them that ioyen. ye let hym
take an other mannes harme greuouset
than his owne: and of his brothers welth
be gladder than of his owne. It is not a
christē mans parte to thinke on this wise:
what haue I to do with this felowe/ I
know not whether he be blacke or whyte
he is vnknownen to me/ he is a straūger to
me/ he neuer dyd ought for me/ he hath
hurt me somtyme, but dyd me neuer good
Thynke none of these thynges. Remēbre
onely for what deseruyng what thynges
Christe hath doone to the, who wolde
haue his kyndnesse towarde the to be re-
compensed, not in hym selfe / but in thy
neighbour. Onely se of what thynges he
hath nede/ & what thou art able to do for
hym. Thynke this thyng onely/ he is my
brother in the lorde cōheyre in Christe/ a

R. id.

Capto. xv.

membre of the same body / redeemed with
one blode / a felowe in þe comune fayth / cal
led vnto þe very same grace & felicitye of the
lyfe to come. As the apostle sayd, one body
and one spiryt even as ye be called in one
hope of your calling, one lord, & one faith,
one baptisme, one god & father of al whiche
is aboue all & euerywhere / & in all vs.
How can he be a straunger to whom thou
art coupled with so manyfold bondes of
vnite? Amonge þe gentyles let those circū
staunces of the rethoriciens be of some va
lure & weyght, eyther vnto beniuolēce oꝝ
vnto maluiolēce / he is a citezyn of þe same
cyte / he is of aliaūce / he is my cosyn / he is
my famyliar frende / he is my fathers frēde /
he hath well deserued / he is kynde / boꝝne
of an honest stocke / ryche oꝝ otherwise. In
Christ al these thyngs eyther be nothyng /
oꝝ after þe mynde of Paule be al one / & the
very selfe same thing. Let this one thyng
be euer present before thyne euen / & it is y
nough / he is my flesh, he is my brother in
Christ. What soeuer is bestowed vpon any
membꝛe rebouideth it not to al þe body, & frō
thence in to þe heed? We all be membꝛes eche
one of an other. Membꝛes cleuyng togyder
make a body. The heed of þe body is Iesus
Christ / þe heed of Christ is god. It is done
to the, it is done to euery one / it is done to

Capto.xb.

Chyſte, it is done to god: what ſo euer is
done to any one mebre which ſo euer it be/
whether it be well done or yuell. All theſe
thynges are one/ God/ Chyſte/ the body/
and the membres. That ſayeng hath no
place cōueniently amonge chyiſten men/
lyke with lyke. And þ ſayeng vnlykenelle
is the mother of hate. For vnto what pur
poſe pertaynen wordes of diſcētyon where
ſo great vnite is. It ſauoureth not of chyi
ſten ſaythe that cōmunly a courtyer to a
towne dweller: one of the countrey to an
inhabytyer of the cyte: a man of hygh de
gree, to an other of lowe degree: an offy
cer, to hym that is offyceleſſe: the ryche to
the pooze: a man of honour, to a vyle per
ſon: the myghty to the weake: the italyen
to the germayne: the frenche man to the
englyſhman: the englyſhe to the ſcotte:
the gramaryen to the diuyn: the logycy
ner to the gramaryen: the phiſicien to the
man of lawe: the lerned to the vnlerned:
the eloquent to hym that is not ſacounde
and lacketh vttetaunce: the ſyngle to the
marped: the yonge to the olde: the clerke
to the ley man: the pzeſt to the monke:
the Carmelytes to the Iacobytes: & that
(leſt I reherce all dyuerſytees) in a very
tryſte vnlyke to vnlyke, is ſomewhat par
tyall & vnkynde. Where is charyte which

R. iiii.

Capto. xv.

Charite is not
in them which
hate an other
man bycause
his vesture or
garmente is a
lytell altered
and chaunged.

loueth euen her enemy? Whā the surname
chaunged/Whan the colour of the vesture
a lytell altered/Whan þ gyrdle or the shoo
and lyke fantasies of men make me hated
vnto the? Why rather leaue we not these
chyldeyshe tryffles/ & accustome to haue be-
fore our eyen that whiche pteyneth to the
very thyng: wherof þaule warneth vs in
many plac; / that all we in Christ the heed
be mēbres of one body/ endured with lyfe
by one spiryte (if so be we lyue in hym) so
that we shulde neyther enuy the happyer
mēbres/ & shulde gladly socour & ayde the
weake mēbres: that we might perceyue &
vnderstande our selfe to haue receyued a
good turne, whan we haue done any be-
nedyte to our neyghbour: & that we our
selfe be hurte, whan hurte is done to our
brother/ neyther shulde any man study pri-
uately for hymselfe: but euery man for his
owne parte shulde bestowe in cōmen that
thyng whiche he hath receyued of god/
that all thyngs might redounde & reboūde
thyder agayne, from whēce they spronge/
that is to wete, from the heed. This be-
reply is the thyng whiche þaule writeth
to the Corynthes/ sayeng. As the body is
one & hath many mēbres/ & all the mem-
bres of the body though they be many/ yet
be they but one body: euen so lykewyse is

Let euery man
bestowe in co-
men what so-
euer he recey-
ued of god.

Capto. xv.

Christ. For in one spiryt we be al baptised
to make one body / whether we be iewes
or gentyles / whether we be bonde or free /
and all we haue dronke of one spiryte (for
the body sayth Paule) is not one membre
but many. If þe fote shal say / I am not the
hande / I am not of the body: is he therfore
not of the body? if the eare shal say / I am
not the eye / I am not of þe body: is he ther
fore not of the body? if all the body shulde
be the eye / where is than the herpyng: if all
the body were the herpyng / where than
shulde be þe smellyng. But now god hath
put the membres euery one of them in the
body / as it pleased him. For if al were but
one mēbre / where were þe body? But now
verly ben there many membres / yet but
one body. The eye can not say to the hāde
I haue no nede of thy helpe / or agayn the
heed to the fete / ye be not to me necessary.
But moche rather those mēbres of þe body
whiche seme to be þe weaker, are more ne-
cessary: & to those whiche we thynke to be
the byler mēbres of þe body, we gyue more
habundaunt honour. And those whiche be
our vnbonest mēbres haue more haboun-
daunt honesty / for our honest mēbres haue
nede of nothyng. But god hath tempred &
ordred the body, grypyng plētous honour
to that parte whiche lacked / bicause there

Caplo.xv.

Shuld be no scisme, diuysō, debate or streyfe
in the body/ but that the membles shulde
care one for an other indifferently. But it
is ye whiche are the body of Christe, and
membres one dependyng of an other. He
writeth lyke thynges to the Romayns.
For as we (saythe he) in one body haue
many membles/ & all membles haue not
one offyce, Euen so we beyng many are
but one body in Christ. And euery one the
membres one of an other, haupnge gyftes
dyuers after the grace whiche is gyuen to
vs. And agayne to the Epheſiens doyng
trouthe (saythe he) in charyte/ let vs by all
maner thynges growe in hym whiche is
the heed/ that is to wete Christ, in whom
the hole body compact and knyt by euery
ioynnte mynistryng one to an other accor-
dyng to the acte & workyng of euery parte
in his measure/ maketh ꝑ encrease of the
body for the edifyeng of hym selfe in cha-
ryte. And in an other place he byddeth eue-
ry man to beare one anothers burden/ by-
cause we be mēbres one of another. Woke
thā whether they pwayne vnto this body
whom thou herest speakyng euery where
after this maner/ it is my good/ it came to
me by inherytañce/ I possesse it by ryght
and not by fraude/ why shall not I vse it
and abuse it after myne own mynde? why

Euery membre
hath his occu-
pacyon necessa-
rye to the pro-
fite of the soule

Capto. xv.

Shulde I gyue them of it any deale at al to
whome I owe nothyng? I spyll, I waste
I destroy / that whiche peryssheth is myne
owne / it maketh no mater to other. Thy
membze complayneth & gryneth for hun-
ger, and thou spewest by partryges. Thy
naked brother shpyuereth for colde / & with
the so great plenty of cayment is corrupte
with mothes & longe lyeng. One nightes
disyng hath lost the a thousande peces of
golde / whyle in the meane season some
wretched wenche (nede compellyng her)
hath set forthe her chastyte to sell / & is be-
come a comune harlot / & thus peryssheth
the soule for whom Christ hath bestowed
his lyfe. Thou sayest agayn: what is that
to me. I entreate þ whiche is myne after
myne owne fassyon: & after all this with
this so corrupt a mynde, thynkest thou thy
self to be a christe man / which art not ones
a man verily? Thou herest in þ presence of
a great multytude the good name or fame
of this or that mā to be hurt / thou holdest
thy peace, or paduecture reioycest & art wel
cōtent with þ backbyter. Thou sayste I
wolde haue reproued him if those thinges
whiche were spoken had ptayned to me /
but I haue nothing ado with hym which
was there sclaundred. Than to conclude,
thou hast nothyng ado with the body /

Capto.xb.

Desyre not
vengeance.

if thou haue nothyng ado with the mem-
bre/neyther hast thou aught ado with the
heed/verly if the body nothyng aptayne
to the. A man (say they now a dayes) with
byolence may defende & put abacke violēce:
What the emperours lawes pmyt I passe
not thereon. This I meruayle, how these
voyces came in to the maners of christen
men/ I haue hurt hym, but I was prouo-
ked/ I had leuer hurt than be hurt. Be it,
mans lawes may not pmyt the & whiche
they haue permytted. But what wyll the
Emperour Christe do, if thou begyle his
lawe which is writtē in Mathew? I cō-
maunde you (sayth Christ there) not ones
to withstāde harme: but if a man shal gyue
the a blowe on & right cheke/ offre to hym
also & other. And who so euer wyll streyue
with the in the lawe/ & take from the thy
cote/ yelde vp to him also thy cloke or mā-
tell. And who so euer shall compell the to
go with hym one myle/ go with hym two
mo other. Loue your enemyes/ & do good
to them whiche hate you/ & pray for them
whiche persecute you and pyke maters a-
gaynst you/ that ye maye be the sonnes of
your father whiche is i heuen/ whiche ma-
keth & sonne to ryse vpon good & yuell/ &
sendeth rayne vpon iust & iniust. Thou an-
swereest/ he spake not this to me/ he spake

Caplo.xb.

It to his apostels / he spake it to ppyte persons. Herdest thou not howe he sayd, that ye may be y^e sonnes of your father? if thou care not to be the sonne of god / that lawe pertyneth not to the. Neuerthelesse he is not good verily that wolde not be persite. Marke also an other thyng: if thou desyre no rewarde / the comaundemēt belongeth not to the: for it foloweth. If ye loue the whiche loue you / what rewarde shall ye haue: as who shulde say none: for surely to do this thyng is not vertue: but not to do it, is myschefe. There is dette of neyther syde where is iuste recompence made of bothe sydes. Here thou Paule the great counsaylour & interpretour of Christes lawe. Blysse (saythe he) them that persecute you / blysse them / and curse them in no wyse / rendyng to no man euell for euell. If it maye be as moche as in you is / haupyng rest and peace with all men / not defendyng your selfe my best beloued bretherne / but gyue place and withstande ye not wrathe: for it is wyrtten. Vengeance shall be reserued to me, and I wyll quyte them saythe our lord. But if thyne enemye shall be hungrye / gyue to hym meate: if he be athurst / gyue to hym drinke: for if thou do this / thou shalt heape coles of fyre vpon his heed. Be not

This is spoken
to all chrysten
men.

Caplo. xv.

ouercome of yuell/ but ouercome yuell in
goodnesse. What shall than folowe sayest
thou. if I shall with my softnesse nourish
by the knappishnes or malice & frowarde
audacyte of an other man/ and in sufferynge
an olde iniury prouoke a newe? If thou
can without thyne owne yuell eyther a-
uoyde or put by yuell/ no man forbiddeth
the to do it: but if not/ loke thou saye not
it is better to do than to suffre. Amende
thyne enemye if thou can/ eyther ladyng
hym with benefytes/ or ouercomynge him
with mekenesse. If that helpe not/ it is
better that the one perysshe than bothe: it
is better that thou waxe ryche with the
lucres & aduantage of pacyence/ than that
whyle eyther to other redzeth yuell/ bothe
be made yuell. Let this therfore be a decre
amonge chrysten men/ to compare with al
men in loue, in mekenesse, and in benefy-
tes, or doyng good: but in styryng, hate,
or backbytynge, in rebukes and iniurie/ to
gyue place euen to them that be of lowest
degree/ & that with good wyll. But he is
vnworthy to whome a good turne shalde
be done/ or a yuell forgoue/ yet is it mete
for the to do it/ and Christe is worthy for
whose sake it is doone. I wyll neyther
(saye they) hurte any man neyther suffre
my selfe to be hurte: yet whan thou arte

To a chrysten
mā it is better
to suffre than
so doo.

The decree of
chrysten men.

Capto.xb.

hurt/le thou forgyue the trespase with all
thy herte/ proupyng alwayes that no-
thyng be whiche any man shulde remytte
or forgyue vnto the. Be as ware and dy-
lygent in auoydng that none offence or
trespace procede from the/ as thou art easy
and redy to remytte an other mans. The
greater man thou art/ so moche the more
submytte thy selfe/ that thou in charyte
aplye thy selfe to all men. If thou come of
a noble stocke/ maners worthy of Christe
shall not dishonour, but honour y noble-
nesse of thy byrth. If thou be conyng and
wel lerned/ so moche the more soberly suf-
fre & amende the ignorance of y vnlearned.
The more is comytted & lente to the/ the
more art thou boude to thy brother. Thou
art ryche/ remembre thou art the dispenser,
not the lord: take hede circumspectly howe
thou entreatest the comune good. Wyle-
uest thou y propriete was prohybte and
voluntary pouertie enioyned to monkes
onely? Thou art disceyued/ both pertayne
to all christen men. The lawe punyssheth
the if thou take away any thyng of an o-
ther mans: it punyssheth not if thou with-
dawe thyne owne fro thy nedy brother.
But Christ wyll punyssh bothe. If thou
be an offycer/ let not the honour make the
more spetse/ but let the charge make the

Offences must
be forgyuen.

A gentylman

A conyng man

A ryche man

Pouerte is not
enjoynd to
monkes onely

Caplo. xv.

more dyligent and fuller of care: I beate
(sayst thou) no offyce of the churche / I am
not a shepheard or a byshop. Let vs graunt
that / but also thou art not a christen man:
loke thou of whence thou arte, if thou be
not of the churche. So greatly Chyste is
comen in to contempt to the worlde / that
they thynke it a goodly & excellent thyng
to haue nothyng to do with hym: & that
so moche þ more euery man shulde be dis-
pyled the more coupled he were to hym.
Heresst thou not daply of the ley persons
in their furre the names of a clerke / of a
preeft / of a monke, to be cast in our tethes
in stede of a sharpe and cruell rebuke / say-
eng thou clerke / thou preeft / thou monke,
that thou art: and þ is done vtterly with
none other mynde / with none other voyce
than if they shulde cast in our tethes incest
or sacrylege. I verily meruayle why they
also cast not in our tethes baptysme / why
also they obiecte not agaynst vs with the
sarazyns the name of Chyst as an obpro-
brious thyng. If they sayd an yuel clerke /
an vnworthy preeft / or an vnrelgyous
monke / in þ they myght be suffred as men
whiche note the maners of the persones,
and not dyspyle the professyon of vertue.
But who so euer counteth to their glory
and prayse þ deflouryng of virgyns / good

Incest is to me
deall with theyr
owne kynne.

Sacrylege / is
to vyolate per-
sones sacred to
god / or to rob
churches.

Caplo. xv.

taken away in warre/money eyther won
or lost at dyce, or other chaunce/ & haue no
thyng to lay agaynst an other man more
spytfull or obprobrious, or more to be a-
shamed of/ than the names of a monke or
a pzeest. Certaynly it is easy to coniecture
what these, in name onely chrysten men
iudge of Chryst. There is not one lorde of
the byshops, and an other of the tēporall
offycers: but bothe be vnder one/ & to the
same, bothe must giue accomptes. If thou
loke any otherwhere, saue vnto hym one-
ly/ eyther whan thou receyuest thoffyce, or
whan thou mynistrest it/ it maketh no ma-
ter though the worlde call the not a symo-
nyake/ he surely wyll punyshe the as a sy-
monyake. If thou labour & make meanes
to obtayne a cōmune offyce / not to pfyte
in cōmune/ but to prouyde for thyne owne
welthe pryuatly/ and to aduenge thy selfe
of them, to whome thou owest a grudge/
thy offyce is bybery or robbery afore god.
Thou hunttest after theues / not that he
sholde receyue his owne that is robbed/
but lest it sholde not be with the whiche
is with the theues. How moche difference
I pray the, is there bytwene the theues &
the/ excepte peraduenture that they be the
robbers of marchaūtes/ & thou the robber
of robours. In conclusyon, excepte thou

A symonyake.

A pzeest note
for sheryffes &
other offycers.

Caplo. x.

beare thyne offyce with this mynde / that
thou be redy / & that with the losse, I wyll
not save of thy goodes, but of thy lyfe, to
defende that whiche is ryght / Chryst wyll
not approue thy admynystracyon. I wyll
adde also an other thyng of the mynde, &
iudgement of Plato. No man is worthy
of an offyce, whiche is gladly in an offyce.
If thou be a prynce / beware lest these pe-
ryllous wytyches, the voyces of flatterers
enchaut or bewytche the. Thou art a
lorde / ouer the lawes thou art free / what
so euer thou doest is honest / to the is law-
full what so euer thou lyst. Those thyngs
pertaine not to the, whiche are preached
dayly of preestes to the comune people.
ye but thynke thou rather whiche is true,
that there is one mayster ouer all men /
and he is Chryste Iesus / to whome thou
oughtest to be as lyke as is possyble / to
whome thou oughtest to confyrme thy sel-
fe in all thynges / as vnto hym certaynly
whose authorite or rowme thou bearest.
No mā ought to folow his doctryne more
straytly than thou / of whome he wyll as-
ke accomptes more straytly than of other.
Thynke not forthwith that to be ryght
whiche thou wylte / but onely wyll thou
whiche is ryght. What so euer may be fyt-
thy to any man in the worlde / se thou

He is worthy
to be an officer
whiche is in
offyce agaynst
his wyll.

Chryst is lorde
bothe of laye
men & also of
preestes.

Capto. xv.

thynke not that an honest thyng to the/
but in no wyse permytte to thy selfe any
thyng, whiche is vsed to be forgyuen and
pardoned amonge the comune sort. That
whiche in other men is but a small tres-
pace / thynke in thy selfe to be a greate
outraguous excesse. Let not thy ryche-
greater than the ryche of the comune
people, bringe vnto the honour, reuerence
& dignite, fauour, & authorite; but let thy
maners better than the maners of the co-
mune people vtterly deserue them. Suffre
not the comune people to wonder at those
thynges in the, wherwith are prouoked &
entysed the very same myscheuous dedes,
which thou punysshest daily. Take away
this wondryng and prayse of ryche-
where be theues / where be opprressours of
the comune welth / where be corrupters of
sacrilege / where be errant theues and rob-
bers or reuers? take away wondryng at vo-
luptuousnes / & where be ransackers of wo-
men / where be adulterers? As often as thou
wylt appere somwhat according after thy
degre amog thy frendes & subiectes, or them
ouer whom thou bearest offyce, to some or
authorite / open not thy ryche & treasure
to the eyen of folyshe ysones. Whan thou
wylt seme somwhat welthy, shewe not in
best the ryottous example of expence, and

Desyre but
that whiche
is ryght.

The honestie
of good man-
ners.

Caplo. xii.

voluptuousnes. First of all let them lerne
in the to despyse suche thynges / let them
lerne to honour vertue, to haue measure
in pryce, to reioyce in temperaunce, to gyue
honour to sobre lowlynesse or mekenesse.
Let none of those thynges be seen in thy
maners and conuersacyon / whiche thyne
authorite punyssheth in the maners & con
uersacyon of the people. Thou shalt ban
nyssh the euyl dedes in the best wyse, yf men
shall not se rychesse & voluptuousnes / the
mater & ground of euyl dedes to be magni
fied in the. Thou shalt not despyse in com
paryson of thy selfe any man / no not the
yolest of the lowest degree / for comune &
indifferēt is the pryce wherewith ye bothe
were redemed. Let not the noyse of ambi
cyon / neyther spernes / neyther weapons /
nor men of the garde defende the from con
tempte / but purenesse of lyuynge, graunte,
maners vncorrupte & sounde from all ma
ner vices of the comune people. Nothyng
forbyddeth (in bearynge rule) to kepe the
chefe roboure / & yet in charite to discern
no roboure. Thynke bearyng of roboure or
rule to be this / not to excell and go before
other men in habundaunce of rychesse / but
to profyte al men as moche as is possyble.
Tournē not to thyne owne pryte thyngs
whiche are comune / but bestowe those

**The rule of cry
sten paynces.**

Capto. xv.

thynges whiche be thyne owne / & thyne
 owne selfe all togyder vpon the comune
 welthe. The comune people oweth very
 many thynges to the / but thou owest all
 thynges to them. Though thyne eares be
 compelled to suffice names of ambycyon/
 as moost myghty / moost chyllyened / holy-
 nesse, & maiesty / yet let thy mynde not be a
 knowen of them / but referre al these thin-
 ges vnto Chryst, to whome onely they a-
 gre. Let the cryme of treson agaynst thyne
 owne pson (whiche other with great wo-
 des make an haynous offence) be counted
 of the a very trifle. He violateth þ maiesty
 of a prynce in dede / whiche in the prynces
 name dothe any thyng cruelly, violently,
 myscheuously contrary to ryght. Let no
 mans iniury moue the lesse than þ whiche
 prayneth to þ pryuatly. Remembre thou art
 a comune pson / & that thou oughtest not
 to thinke but of that which is comune. If
 thou haue any courage with the & redy-
 nesse of wytte / consyder with thy selfe not
 how great a man thou art / but how great
 a charge thou bearest on thy backe : & the
 more in ieopardye thou art, so moche the
 lesse fauour thyselfe / fetchyng ensample of
 mynysteryng thyne offyce, not of thy prede-
 cessours, or els of flaterers / but of Chryst :
 for what is more vnrasonable, than that

The maiesty
 of a Prynce.

The maner &
 forme of byring
 rule must be set
 of Chryste.

Capto. 16.

a chryſten pryncce ſholde ſet before hym for
an enſample, Hannibal, great Alexander,
Cesar, or Pompey / in þ which ſame per-
ſones whan he can not attayne ſome cer-
taine vertues / he ſhall counterſayte thoſe
thynges moſte cheſely, which only were
to be reſuſed and auoyded. Let it not forth
withall be taken for an enſample yf Cesar
haue done any thyng lauded in hyſtores /
but yf he haue done any thyng which va-
ryeth not fro the doctryne of our lord Je-
ſu Chriſt / or els be ſuche, that though it be
not worthy to be counterſayted, yet may it
be applyed to þ ſtudy or exerciſe of vertue.
Let not an houle empyre be of ſo great va-
lure to the, that thou woldeſt wytyngly
ones bolde from the ryght: put of that
rather than thou ſholdeſt put of Chryſte.
Doubte not Chryſte hath to make the a-
mendes for the empyre reſuſed, a ferre better
thyng than the empyre. Nothyng is ſo
comly, ſo excellēt, ſo glorious vnto kyngs
as to drawe as nygh as is poſſible vnto
the ſymplytude of the hyeſt kyng Jeſu /
which as he was the greateſt, ſo was he
alſo the beſt. But that he was the greateſt
that diſſymuled he, and hyd ſecrete here in
erth: that he was the beſt / that had he le-
uer we ſholde perceyue and fele / bycauſe he
had neuer we ſholde counterſayte that. He

what is comly
for prynces.

Chryſte is the
greateſt / he is
alſo the beſt.

Caplo. xij.

denyed his kyngdom to be of this worlde,
whan he was lord of heuen & erth also.
But the prynces of the gentyles vse domy-
nyon vpon them. A chrysten man exerce-
seth no power ouer his, but charite / & he
whiche is the chefest, thynketh hym selfe
to be mynyster vnto all men / not mayster
or lord. wherfore I meruayle the more a
great deale, how these ambicyous names
of power and dominion were brought in,
euen vnto the very popes and bysshops /
that our diuynes be not ashamed no lesse
vndiscreetly than ambicyously to be called
every where our maysters / whan Chyriste
forbade his disciples, that they wolde not
suffre to be called eyther lordes or maisters
for we must remembze that one is in he-
uen bothe lord & mayster Chyriste Iesus /
whiche is also heed vnto vs all. Apostle,
shepherde, bysshop, be names of offyce, or
seruyce / not of dominyon and rule. Pope,
abbot, be names of loue / not of power.
But why entre I in to that great see of
comune errours? vnto what so euer kynde
of men he shal turne hymself / a very spūal
man shal se many thyngs whiche he may
laugh at / & mo which he ought to wepe at
he shal se very many opinyōs to farre cor-
rupt & varyeng frō the doctryne of Chyrist
bothe farre & wyde. Of the whiche a great

The dergy is
touchd of am-
bicion & vayne
tytles of na-
mes.

The names of
offyce.

Capto. x.

parte spryngeth there hence, that we haue
brought euen in to christendom a certayne
worlde / and that whiche is redde of the
worlde amonge the olde diuynes / men of
small lernyng now adays referre to them
whiche be not monkes. The worlde in the
gospell with the apostles / with saynt Au-
gustyne, Ambrose, and Hierome, be called
infydeles. straungers from the fayth / the
enemys of the crosse of Christ. Blasphe-
mers of god, they that are suche care for to-
morrow and for the tyme to come / for who
so euer mistrusteth Christ, neyther beleue
on hym / they be they which fight & streue
for rychesse, for rule, for worldly pleasure,
as men whiche blynded with delusyon of
sensyble thynges, set theyr myndes & houle
affections vpon apparent good thynges,
in steede of very good thinges. This worlde
hath not knowen Christe the very & true
lyght. This worlde is all togpyder set on
myschefe / loueth hym selfe / lyueth to hym
selfe / studyeth for hym selfe & for his owne
pleasure / and all for lacke he hath not put
vpon hym Christ, whiche is very and true
charite. Fro this worlde separated Christ
not his apostles onely / but all men, who
so euer and as many as he iudged worthy
of hym. After what maner than & fastyon
I praye you, do we myngle with christen-

Capto. xii.

How this worlde euery where in holy scripture condemned? and with the bayne name of the worlde, fauoure, flatter, and mayntayne our olde byces? Many doctours and teachers augment this pestilence/whiche corrupting the worde of god (as Paule sayth) wresten and falsponen his holy scripture accordynge to the maners of euery tyme/whan it were more conuenient that the maners sholde be adressed & amended by the rule of his scripture. And no myscheuouser kynde of flatterynge verily is there/than whan with the wordes of the gospel and of the prophetes we flatter the diseases of the mynde, and cure them not. A prynce heareth al power is of god: forthwith (as the puerbe sayth) his comberpseth. Why hath h scripture made the hygh or swellynge in mynde, rather than circumspecte and carefull? Thynkest thou that god hath comytted to the anempyre to be gouerned/and thinkest thou not that the same wyll requyre of the a strayte takenynge of the ordynng therof? The couetous mā heareth it to be forbyd vnto chrysten men to haue two cotes at ones. The diuine interpreteth the second cote to be what so euer sholde be superfluous & more than ynough for the necessite of nature, & sholde apertayne to the disease

All power
is of god.

Thou shalte
not haue two
cotes.

A new order
of charitie.

Capto. xv.

of couetousnesse: that is very well (sayth
the grosse felowe) for I yet lacke very ma-
ny thynges. The naturall wyse man, and
colde from charite heareth this to be the
ordre of charite/ that thou shouldest regarde
& set more of thyne owne money, than of
an other mans / of thyne owne lye, than of
an other mans / of thyne owne fame, than
of an other mans. I wyl therfore sayth he
gyue nothyng, leest paduerture I wolde
lacke my selfe. I wyl not defende another
mans good fame or good name / lest myne
owne be spotted therby. I wyl forsake my
brother in ieopardy / leest I my selfe shoulde
fall in peryll also. To speke shortly, I wyl
lyue all togyder to my selfe, that no incō-
modite come to me for any other mannes
cause. We haue also lerned, of holy men
haue done any thyng not to be cōterfay-
red or folowed, to take that onely of them
& drawe it in to the ensample of hyuynge.
Adulterers & murderers flateren & clabben
them selues with the example of Dauid.
Suche as gapeth after worldly rychesse,
lay agaynst vs for their excuse ryche Abra-
ham. Princes whiche couēte it but a sporte
or passyme euery where to corrupte & de-
fyle virgyns / nombze & reken vp, to cloke
theyr vyce, the quenes & cōcubynes of Sa-
lomon. They whose bely is theyr god /

Capto. xv.

layeth for they excuse the drunkennesse of
Noe. Incestes whiche pollute their owne
kynswomen / cloke & couer their fylthynes
with the sample of Lot / whiche lay with
his owne daughters. Why trouble we our
eyen from Chryſt to these men? I dare be
bolde to say that it ought not to be coun-
terfayted & folowed / no not so moche as
in the prophetes or Chryſtes apostles ve-
rily, yf any thyng swaue or wyse fro the
doctryne of Chryſt. But yf it delyte men so
greatly to counterfayte holy synners / I do
not gaynsaye them / so that they counter-
fayte them hole & all togyder. Thou hast
folowed Dauid in adultery / moche more
folowe hym in repentaunce. Thou hast
counterfayted Mary Magdaleyne a syn-
ner / counterfayte her also louyng moche /
counterfayte her wepyng / counterfayte
her castyng her selfe downe at the fete of
Jesu. Thou hast persecuted the churche of
god, as Paule dyd / thou hast forsworne
thy selfe as Peter dyd: Se lykewyse that
thou stretch forth thy necke for the fapth
and relygyon of Chryſte, after the ensam-
ple of Paule / and that thou feare not the
crosse no more than Peter. For this cause
god suffreth euen greate and ryght excel-
lent men also to fall in to certayne by-
ces / that we whan we haue fallen, holde

nothyng
oughte to be
counterfayted
whiche varye
from Chryſte.

Capto. xv.

not despayre: but with this condicpon/ yf
that we, as we haue ben they: felowes in
synnyng & doyng amysse / euen so wyll be
they: companions and parteners in the
amendynge of our synnes and mysdoedes.
How do we greatly prayse and magnifye
that same thyng which was not to be
counterfayted and folowed / and certayne
thynges which were well done of them /
we do depraue and corrupte / after the ma-
ner of spyders suckynge out the poyson
onely / yf any be therein / or els tournynge
euen the holsome iuce also in to poyson
to our selues. What dorthe Abrahams en-
sample belonge to the / which maketh of
thy money thy god? Bycause he was en-
ryched with encrease of catell (god ma-
kyng his substance and goodes prospe-
rously to multiplye) and that in the olde
lawe, which was but carnal: shall it ther-
fore be lawfull to the which art a chry-
sten man / by ryght or wronge / by hoke or
croke / from whence so euer it be / to heape
together the rycheffe of Cresus, which
thou mightest eyther euyl spende & lewd-
ly waste / or elles (which is a greate deale
woyse) hyde and burye moost couetously,
depe in the grounde. How lytell Abraham
hvd set his mynde vpon his goodes & ry-
cheffe / which came to hym haboundantly

**we turne good
thyngs to euyl**

**Beoueytous
man foloweth
not Abraham.**

Cresus.

Capto.xb.

by theyr owne accorde / even this thyng
may be an euident token and profe, that
without delay at the voyce of god comaū
ding hym, he brought forth his onely sone
to be slayne. How moche thynkest thou
despyed he his droues of oxen, whiche
despyed even his owne sone? And thyn
kest thou whiche dreamest nothyng els
but of fylthy lucre & aduauntage / whiche
praisest and settest by nothyng but onely
money / whiche art redy as soone as there
chaunce any hope of lucre / be it neuer so
lytell / eyther to deceyue thy brother / or to
set Chryst at naught / that there is any sy
mpletyde or lyke thyng betwene the and
Abraham? The symple & innocēt wench
the daughters of Loth, whan they beheld
all the regyon rounde about on euery parte
brennyng and flamyng with fyre / and
supposed that it which was than in syght
afore their eyes had ben all þe hole worlde /
and that no man was preserued from that
so large and wastfull fyre: but onely theyr
selues / lay pryuely & by stelthe with theyr
owne father / not of a fylthy, but vertuous
& holy purpose / that is to wyte, lest none
ysse of mankynde sholde haue remayned
after them / and that whan this precept
of god (growe and multiply) was as yet
in full bygout and strengthe. And dauid

Redy to de
ceyue thy bro
ther for money.

Capto. xv.

thou compare thy fylthy and prodigious
voluptuousnes and lechery, with the dede
of these wenches? Nay I wolde not doute
to counte thy matrimony not so good as
they: incest comytted with they: father/
p[er] in matrimony thou doest not study for
ysue / but to satisfy thyne owne volup-
tuous appetyte or lust. ¶ Dauid after so
many excellent and noble ensamples of
vertue and good lyuynge shewed, fell ones
in to adultery, by occasyon and oportu-
nyte gyuen hym: and shall it be lawfull
therfore to the streyghtwape at thy lyber-
tye, to roll, walter and toumble from house
to house in other mennes beddes all thy
lyfe longe? Peter ones for feare of dethe
denyed his mayster Chryste / for whose sake
afterwarde he dyed with good wyll:
Shall it be lawfull thynkest thou to the
to forsweere thy selfe for euery trylle? Pau-
le synned not purposely and for the no-
nes / but fell through ignoraunce: whan
he was warned and taught / he repented
forthwith, and came in to the right wape.
Thou herthe ware and wyse / and seynge
what thou doest / wytyngly and wylling-
ly contynuest from youth to age in byces
and synnes / and yet by the ensample of
Paule strokest thou thyne owne heed.
Nathewe beyng comaunderd but with

The wedlocke
of some men is
worse than the
incest of lothes
doughters.

The mysdedes
or synnes of ho-
ly men we passe
farre nowe a-
dayes / & that
many wayes.

Capto. xv.

one worde/without any taryng/at ones
bitterly forsoke all his offyce of receyving
custome or tollage: but thou art so stoope
ne and marped to thy money, that ney-
ther so many ensamples of holy men, ney-
ther the gospels so often herde / nor so
many preachynges can deuorce or placke
the from it. The bysshoppes saye vnto
me / saynt Augustyne (as it is redde) had
two soueraygne ladyes or concubynes:
yea but he than was an herthen man/ and
we be nouryshe up in chrystendome: he
was yonge / and our heedes be hooze for
age. A worshypfull comparyson / bycause
that he beyng yonge / and also an herthen
man, to auoyde the snares of matrimo-
ny, had a lytell wenche, in steede of a wyfe/
and yet to her whiche was not his wyfe,
kepte he the promesse of wedlocke. Shall
it be therfore the lesse shame for vs chrysten
men beyng olde, beyng preestes, yea be-
yng bysshoppes, to be all rogydet spotted
& fylled in euery puddle one after an other
of bodily lustes? Farewele good maners
whan we haue gyuen to vices the names
of vertues / and haue begon to be more
wylly and subtyl in defendyng our vy-
ces / than diligent to amende them / moost
specyally whan we haue lerned to nour-
ryshe, to vnderset, and to strengthe our

Saynt Austyn
is excused / he
had but one
at ones.

Capto. xv.

forwarde opinyons / with the helpe & ayde
of holy scripture. Thou therefore my moſte
ſwete brother (the comune people al togy-
der ſet at naught with theyr bothe opiny-
ons & dedes) purely & holly haſten þ vnto
the chriſten ſecte. What ſo euer in this lyfe
apereth to thy ſenſyble powers, eyther to
be hated or loued / all þ for the loue of pite
& vertuous lyfe indifferently deſpyled / let
Chryſt onely to the be ſufficient / the onely
auctour bothe of true iudgynge, & alſo of
blessed lyuyng. And this verily the worlde
thynketh to be pure follyſhnes & madnes:
nevertheleſſe by this follyſhnes it pleaſeth
god to ſaue them whiche on hym byleue.
And he is happely a foole, that is wyſe in
Chryſte: & he is woſully wyſe, þ is follyſhe
in Chryſte. But heareſt thou, as I wolde
haue the to vary ſtrongly from þ comune
people / ſo I wold not that thou ſhewyng
a poynt of curtiſhnes, ſholdeſt euerywhere
barke agaynſt þ opinyons & dedes of other
men / & with authorite condemne them /
prattle odrouſly agaynſt al men / ſurpouſ-
ly preche agaynſt þ lyuyng of euery pſone
leſſt thou purchace to thy ſelfe two euyls
toggyder. The one that thou ſholdeſt fall in
to hate of all men: the other, that whan
thou art hated thou ſholdeſt do good to no
man. But be thou all thynges to all men /

I mā may not
barke euery
where agaynſt
the dedes of
other men.

Caplo.xvj.

to wyne all men to Chyſt, as moche as
may be (pitye not offended). So ſhape and
faſſyon thy ſelf to al men outwardly / that
within thy purpoſe remayne ſure, ſtedfaſt
& vnmoued. withoutforth, let gentylnes,
courteys language, ſoftnes, profitablenes
allure & entyce thy brother / whome it is
mete with ſayre meanes to be induced to
Chyſt / & not to be feared with cruelneſſe.
In cōcluſion, that which is in thy breaſt is
not ſo greatly to be roged forth with cruel
wordes, as to be declared and vttered with
honeſt maners. And agayn thou oughteſt
not ſo to fauour the infirmite of ſcōmune
people, ſ thou durſt not at a tyme ſtrong-
ly defende the verite: with humanite men
muſt be amended / and not deceyued.

The ſeuenth rule. Caplo.xvj.

Whe ouer yf through infancy & feble-
nes of mynde we can not as yet at-
tayne to theſe ſpirituall thyngs / we ought
nevertheleſſe to ſtudy not the ſluggiſh
one deale / that at the leaſt we may drawe
as nygh as is poſſyble. Now be it, the be-
ſt & compendyouſ way to felicity is / yf at
ones we ſhall turne our hole mynde to the
contemplacyon & beholdynge of celeftyall
thyngs ſo ſeruetly / ſ as the body byrgeth

¶.

we muſt ſtyll
be clymmyng /
ye though we
diſpayre to at-
tayne to the top.

Caplo. xvi.

With hym his shadow/ euen so the loue of
Christ, the loue of eternal things & honest
may bying with hym naturally, the loth-
somnes of thynges caduke & transitory, &
the hate of thyngs fylthy. For eyther neces-
sarily foloweth the other: & y one with y
other eyther augmenteth or mynysheth.
As moche as thou shalt ppyte in y loue of
Christ, so moche shalt thou hate y worlde.
The more thou shalt loue & set by thyngs
inuisyble, the more byle shall waxe thyngs
vayne & momentany. We must therfore do
euen that same in the disciplyne of vertue,
whiche Fabius counseyleth to be done in
sepenes or facultees of lernynge/ that we
at ones, pzece by to the best. Whiche thing
yet yf through our owne faute wyll not
come to passe: the nexte of all is, that we
at the leest may by certayne naturall pru-
dence abstayne fro great vices/ & kepe our
selfe (as moche as may be) hole & soude to
the benefycence of god. For as that body
is nere vnto helthe/ whiche (though it be
wasted) is free yet & out of the daunger of
nosyme humours: euen so is that mynde
more recepuable of y benefyte of god/ whi-
che is not yet inquynate or despyled with
greuous offences/ though she lacke yet true
& pperfyte vertue. If we be to wepke to fo-
lowe the apostles, to folowe the martyrs,

Capto. xvi.

to folowe the virgins / at the leest way let
 vs not comyte that the Ethnykes or he-
 then men sholde seme to ouer conne vs
 in this playne or lystes. Of the whiche be-
 ry many, whan they neyther knewe god,
 whome they sholde drede / neyther bele-
 ued any hell, whome they sholde feare: yet
 determyned they, that a man ought by all
 craftes to auoyde and eschewe fylthynesse
 for the thyng it selfe. In so moche, that
 many of them chose rather to sustre the
 losse of fame, losse of goodes / in conclu-
 syon to sustre losse of lyfe, than to departe
 from honestye. If synne it selfe be suche a
 maner thyng / that for no comodities or
 incomodities proffered to man, it oughe
 to be comytted: certaynly yf neyther the
 iustyce of god feare vs / neyther his bene-
 ficence discourage vs, and moue vs to the
 contrarye / yf no hope of immortalite or
 feare of eternall payne call vs abacke / or
 elles yf the veray naturall fylthynesse of
 synne withdraue vs not / whiche coude
 withdraue the myndes of the veray gen-
 tyles, at the leest waye let a thousande in-
 comodities whiche accompany the synner
 in this lyfe, put a chrysten man in feare, as
 infamy, losse or waste of goodes, pouerty,
 the cōtempt and hate of good men, greue
 of mynde, vnquyetnesse and tourment of

If thou can not
 counterfeyt ho-
 ly sayntes / be
 not yet inferiour
 to heithen men

Ponder in thy
 mynde the in-
 comodities of
 synne.

Capto. xvi.

conscience moost myserable of all / whiche
though many feale not now presently / ey-
ther bycause they be blynded with dulnes
of yowth / or made dronke with the volup-
tuousnes & pleasure of synne / yet shal they
feale it here after : and playnly the later it
happeneth / so moche the more unhappely
shal they feale it . wherfore yonge men
moost specially must be warned & exhorted,
that they wolde rather beleue so many
authors, that this is the very nature and
properte of synne in dede, than with myse-
rable & wofull experyence lerne it in them
selfe. And that they wolde not coramynate
nor desyle theyr lyfe, before they knewe su-
rely what lyfe ment. yf Christ be to þ vyle,
to whome thou art so costly / at þ leest way
for thyne owne sake refrayne thy selfe fro
fylthy thynges. And though it be very pe-
rylous to tary anywhyle in this state / as
bytvene thre wayes (as it is in þ puerbe)
neuerthelesse vnto them whiche can not
as yet clym vp to the pure, pyste, & excellēt
vertue / it shal not be a lytel pfitable to be
in the ciuyle or moral vertues, rather than
to conne hedlong in to all kynde of vices &
vncleynnes. Here is not þ resting place &
quiet haven of felicity / but from hence is a
shorter iourney & an easyer stape vp to fe-
licite. In the meane season for all that, we

heare that is
in cyuill or mo-
rall vertues.

Capto. xviij.

must praye god, that he wyll bouchsafe to
plucke vs vp to better thynges.

The eyght rule. Capto. xviij.

If the storme of temptation shal ryle
agaynst the somewhat thicke & gre-
uouſly / begyn not forthwithall to be discō-
tent with thyself, as though for that cause
god eyther cared not for the / or fauoured
the not / or y thou shouldest be but an easye
christen man / or els the lesse pſyre: but ra-
ther gyue thākes to god, bycause he instru-
cteth the as one which shal be his heyre in
tyme to cōme / bycause he beateth or scour-
geth y as his most singular beloued sone /
and pueth the as his assured frende. It is
a very great token, a man to be reiecte frō
the mercy of god whā he is vexed with no
temptacyons. Let cōme to thy mynde the
apostle Paule, whiche obteyned to be ad-
mytted & receyued vnto the mysteryes of
the thyrde heuen / yet was he beaten of the
aſigell of sathan. Let cōme to remēbraunce
the frende of god Job: remembre Jerom,
Benedict, Frauncys, & with these innume-
rable other holy fathers vexed & troubled
of very great vices. yf that which thou suf-
ferest be cōmen to so greate men / be cōmen
to so many men, as well as to the: what

¶.iij.

Temptacyon
is a sygne that
god longeth vs.

Caplo. xliij.

cause is there wherfore thou shouldest be smytte out of countenance / shouldest be abashed or fall in to despayre? enforce rather and stryue that thou mayst ouercōme as they dyd / god shall not forsake the / but with temptacion shall cause encrease, that thou mayst be able to endure.

The nynt rule. Caplo. xliij.

we must euer
kepe watche

Let temptaciō
be hold downe
at the begyn-
nyng whyle
it is freshe.

The chyldren
of babylon syg-
nyfeth subge-
ctyon or tēpta-
ciō / or the fyrst
mocyōs to syn.

As expert capteyns are wōt to cause whan all thinges are quiet at rest & at peace / that the watche neuerthelesse be dewly kept: lyke wyse se thou & thou haue alway thy mynde watchyng & circūspecte against the sodeyn assaute of thyne enemy (for he euer cōpasseth round about, sekynghom he myght deuoure) that thou mayst be the more redy, as soone as he assauteth the, to put hym backe māfully, to cōfōnde hym, & forthwith to trede vnderfote & heed of the pestiferous & payson serpēt. For he is neuer ouercōme, eyther more easely, or more surely & p̄fytly, than by that meanes. Therefore it is a very wise poynt, to dash the yong chyldren of babilon (as soone as they be borne) against the stone, whiche is Chryst / or they growe stronge & greate.

The tenth rule. Caplo. xliij.

Caplo. xix. et. xx.

But the tempter is put backe most of
all by this meanes. yf thou shalt e^r
ther behemety hate, abhorre & desye, & in a
maner spyt at hym streghway, whan so
euer he entyceth & moueth the with any
temptacyon: or els yf thou pray feruently/
or gete thy selfe to some holy occupacyon/
settyng thyne hole mynde therunto: or yf
thou make answers to the tempter with
wordes fet out of holy scripture, as I haue
warned the before. In whiche thyng be-
euly it shall not p^ryte meanly agaynst all
kynde of tēptacion, to haue some certayne
sentences prepared & redy/ specyally those
with whiche thou hast felte thy mynde to
be moued and stered vehemently.

Remedyes ag-
gaynst tēptaciō

The. xi. rule.

Caplo. xx.

Two daungers chesely folowe good
men / one leest in temptacyon they
gyue by theyr holde. An other leest after
the victory, in theyr consolacyon and spi-
rituall ioye, they waxe wanton, and stan-
de in theyr owne concepte / or elles please
them selfe. Therefore that thou mayst be
sure, not onely from the nyght feare, but
also from the deuyll of myddaye: loke
whan thyne ennemy stereth the vnto fyl-
thy thynges, that thou beholde not thyne

The night fay-
ry/ is feareleest
we shoulde be
ouercome.

The deuyll of
myddaye is
pryde.

Remēbre thou
arte able to do
all thynges in
Chryste.

Capto. xij.

owne feblenes or weykenes / but remembre
onely that thou canst do all thynges in
Chryste / whiche sayd not to his apostles
onely / but to the also & to all his membes,
even the very lowest. Haue confidence, for
I haue ouercome þe worlde. Agayn when
so euer, eyther after thyne ennemy is ouer
come / or in doyng some holy worke / thou
shalt fele thy mynde inwardly to be cōfor-
ted with certeyn prey delectacions: than
beware diligently þe thou ascribe nothing
therof vnto thyne owne merit / but thake
onely the free benefycence of god for all to
gyder / & holde doونه & refrayne thy selfe
with the wordes of Daule / sayinge. What
hast thou, that thou hast not receyued? yf
thou haue receyued it / why reioycest thou
as though thou haddest not receyued it?
And so agaynst this double myschefe, shall
there be a double remedy / yf thou in the
conflict mistrustynge thyne owne strength
doest flee for socour vnto thy heed Chryst /
puttyng the hole trust of conquerynge in
the benyuolence of hym onely. And yf al-
so in the spirytuall conforzte and consolac-
yon thou immediatly gyue thanks to
hym for his benefyte / humbly knowynge
and confellynge thyne vnworthynesse.

The. xij. rule.**Capto. xij.**

Capto. xxi.

Whan thou fyghtest with thyne enemies, thynke it not ynough for the to auoyde his stroke/or put it backe/excepte thou also take þe wepon fro hym manfully/ & laye therewith agayne at the owner / kyllynge hym with his owne sworde. That shall come to passe on this wyse. yf whā thou art prouoked vnto euill thou do not onely abstayne fro synne: but therof doest take vnto the an occasyon of vertue. And as poetes elegātly sayne that Hercules dyd growe & was also hardened in courage through the daūgers that Iuno put vnto hym of displeasure: thou lyke wyse gyue also attendaūce, that by the instigaciōs of thyne ennemy, not onely thou be not þe worse, but rather be made moche better. Thou art stered vnto bodily lust/ knowe thy weyknnes/ & also lay apart som what the more of lawfull pleasures/ & adde some encrease vnto chaste & holy occupaciōs. Thou art prycked vnto couetousnes & niggardye keepyng: encrease almes dedes. Thou art moued vnto bayne glory: so moche the more humble thy selfe in al thingis. And thus shall it be brought aboute, that euery temptacyon may be a certeyn renewing of thy holy purpose/ & an encrease of pite & vertuous lyuyng. And verily other meanes is there none at all of so great ver-

Of temptacion
take euer an oc
casio of vertue.

Let tēptaciōs
be euer the re
newyng of thy
holy purpose.

Capto. xxiij.

me and strengthe to baynquyshe & over-
thowte our ennemy: for he shal be afrayde
to pvoke the a freshe / leest he whiche re-
topseth to be the begynner & chiefe capteyn
of wyckednesse, sholde mynyshe an occas-
syon of pite/vertue and godlynesse.

The. xxiij. rule. Capto. xxiij.

But alway take hede that thou fyght
with this mynde & hope / as though
that shold be the last fyght that euer thou
shalte haue, pf thou gete the ouer hande.
For it may be that the benigne of god
wyl gyue & graunte this rewarde vnto thy
vertue and noble acte: that thyne ennemy
ones ouercome to his shame / shall neuer
afterward come vpon the agayn. A thyng
whiche we rede to haue happened to dy-
uerse holy men. Neyther byleueth Dyr-
gene agaynst reason / that whan chrysten
men ouercome: than is the power of theyr
ennemyes mynished / whyles þ aduersary
ones put backe manfully / is neuer suffred
to retorne again to make a freshe bataile.
Be bolde therfore in the cōflict to hope for
ppetual peace. But agayn after thou hast
ouercome / so behaue thy selfe, as though
thou sholdest go agayne to fyght streyght
waie / for after one temptacyon, we must

After one bat-
tyle we must
loke for an
other.

Caplo. xxiij.

loke euer for an other: we may neuer departe fro our harneys & wepons: we may neuer forsake our standing: we may neuer leaue of watche, as long as we warre in the garrison of this body. Euery mā must haue alway that sayinge of the pphete in his herte / I wyll kepe my standynge.

The. xxiij. rule. Caplo. xxiij.

We must take very good hede that we despyse not any vyce as lyght: for no enneiny ouercōmeth oftener, than he which is not set of. In which thing I pceyue not a fewe mē to be greatly deceyued: for they deceyue thēself, whyle they fauour thēself i one or two vices / whiche euery mā after his own appetite thinketh to be venial / & al other greuously abhorreth. A great parte of them whiche the cōmune people calleth ppyte & vncorrupt / gretly despyeth theft, extorciō, murder, adultery, incest: but single fornicaciō & moderate vse of voluptuous plesures as a smal trespass they refuse not all. Some one mā beyng vnto all other thynges vncorrupte ynough: is somwhat a good drynker / is in ryot and expenses somwhat wastefull. An other is somwhat liberal of his tonge. An other is combred with vanite, vaingloze &

Some men fauour theyr owne vices.

**The Images
of vertue.**

**Dayly must
somewhat of
our enyless be
take awaye / &
of good thyngs
be added.**

**The byttenies
of the fyght
must be compa
red with the
payne whiche
foloweth the
synne.**

Caplo. xxiij.

holynge. At the last what vyce shall we
lacke, yf every man after this maner shall
fauour his owne vyce? It is an euident to
ke, that those men whiche fauour any vice
at all, sholde not truly possesse þ other ver
tues: but rather some ymages of vertues,
whiche eyther nature oz byrnyng by / sy
nally very custom hath geaffed i þ myndes
of the very gētyles. But he þ with chrysten
hatred abhorreth any one vice, must nedes
abhorre al. For he whose mynde true cha
rite hath ones possessed, hateth indifferēt
ly the hole host of euyl thyngs, & flatereth
not hymself so moche as in venial synnes,
leest he myght fall a lytell & a lytel frō the
smallest to the greatest. And whyle he is
neclygent in lyght thynges myght fall frō
the chefest thyngs of all. And though thou
as yet canst not plucke by by the rotes the
hole generaciō of vices: neuerthelesse som
what of our euyl ppertes must be plucked
awaye day by day / & somthyng added to
good maners. After þ maner diminisheth
oz augmenteth þ great hepe of Hesiodus.

The. x. rule. Caplo. xxliij.

If the labour whiche thou must take
in the cōflict of tēptacyon, shall feare
the / this shall be a remedy. Se thou com

Caplo. xxiii.

part not the grefe of the fight with the pleasure of the synne: but matche me the pſent bytternes of the fight, with þ bytternes of the synne hereafter whiche foloweth hym that is ouerthrowen, & than ſet the pſent ſweetnes of the synne whiche entyſeth the, with the pleasure of the victory hereafter / & with the tranquillite of mynde whiche foloweth him that fyghteth luſtely: & anone thou ſhalt perceyue how vnequall a cōpariſon there ſhall be. But in this thyng they which be but lytel circūſpect are deceyued, bycauſe they cōpare the diſpleaſure of the fyght, with the pleasure of the synne / and conſyder not what foloweth the one and the other. For there foloweth him whiche is ouercōme, grefe bothe more paynfull & great deale, & alſo of longer contynuaūce: than he ſholde haue had in tyme of fyght / yf he had wonne þ victory. And lykewyſe there foloweth the cōquerours more pleasure by a great deale & of lōger enduraūce: than was the pleasure whiche carped him in to synne that was ouercōme. whiche thyng he ſhall lyghtly iudge / that hath had the profe of bothe. But no man that is chryſtened ought to be ſo outryght a coward, though he were dayly ſubdued of temptacyon: but that he ſholde ones at the leaſt do his endeuor to proue what

Prove ſtyme
what it ſhal be
to overcome.

Caplo. xrb.

thyng it is to ouercome tēptacyon. Whiche
the thyng the oftener he shall do / the plea-
saunter shall the victoꝝ be made vnto him.

The. xvj. rule. Caplo. xrb.

But yf at any tyme it shal fortune the
to receyue a deadly wounde / beware
lest by & by (thy welde cast away and we-
pons forsaken) thou yelde thy self to thyne
enemies handes. Whiche thyng I haue
perceyued to happen vnto many / whose
myndes naturally are somewhat feble and
sotte without resistance / y after they were
ones ouerthrowen / they feared to withstande
any more / but permitted & gaue themselves
al togyder vnto affections / neuer thinking
any more to recouer theyꝝ liberty agayne.
So to moche perilous is this weyknes of
spyrte / whiche now & than, though it be
not coupled with the worst wyttres in the
worlde / yet is it woulte to byng to that
poynt which is worst of al / to desperacion
verly. Against this weyknes therfore thy
mynde muſt be aforehāde armed with this
rule / that after we haue fallen in to synne
not onely we sholde not despayre, but cou-
terfayte holde men of warre / whome not
seldome shame of rebuke and greffe of the
wounde receyued, not onely putteth not to

Despayre not /
though thou
be ouercome.

Caplo. xrb.

flyght, but sharpeneth & refresheth agayn
to fight more fyerly than they dyd before.
In lyke case also, after that we haue ben
brought in to deedly synne / let vs haste a-
none to come agayn to our selfe, & to take
a good hert to vs / & to repayre agayne the
rebuke & shame of the fall, with newe cou-
rage and lustynesse of vertue. Thou shalt
heale one wounde sooner than many: thou
shalt easlyer cure a freshe wounde, than
whiche is now olde & putrified. Conforte
thy selfe with that famous verse whiche
Demostenes is sayd to haue vled. A man
that fleeth, wyll yet fyght agayne. Call to
remembraunce Dauid the pphete, Salomon
the kyng, Peter a capteyn of the churche,
Paule the apostle / so great lychtes of ho-
lynesse, in to what great synnes for al that
they fell. whiche al paduerture euē for this
cause god suffred to fall / leest thou when
thou haddest fallen shouldest despayre. Ryse
vp agayn therefore vpon thy fete, but that
quyckly, & with a lusty courage / & go to it
a freshe, bothe fyerly & also more circum-
spect. It happeneth somtyme that deedly
offices growe to good men in to an heape
of pite / whyle they loue more feruently,
whiche erred moost shamefully.

If fall somtyme
courage &
mā to wraſſell
more strongly.

The. xviij. rule.

Caplo. xxvj.

Capto. xxiij.

The crosse of
Chryste.

The very fruite
of the crosse
is mortifyenge
of our meeres,
that is to saye
of our passions
and affectyons
bodyly.

But agaynst sondry & dyuerse assaults
of the tempter thine ennemy / sondry
and dyuerse remedies are very mete & co=
uenient. Neuerthelesse the onely & chiefe
remedy, whiche of all remedies is of most
efficacye & strength agaynst all kyndes, ey=
ther of aduersite, or els temptacion: is the
crosse of Chryst. The whiche selfe same, is
bothe an enlample to them that go out of
the waye, & a refreschyng to them that la=
bout / & also armure or harneys to them
fpyght. This alone, is to be cast agaynst all
maner wepons & dattes of our most wy=
ked ennemy. And therfore it is necessary
to be exercised diligently therin / not after
the comune maner / as some men repete
dayly the bystory of the passion of Chryst /
or honour the ymage of the crosse / or with
a thousande signes of it arme all theyr bo=
dy rounde on euery lyde / or kepe some pece
of that holy tree layde vp at home in theyr
house / or at certeyn houres so call to reme=
braunce Chrystes punysshment / that they
may haue copassyon & wepe for hym with
natural affection / as they wolde for a man
that is very iuste, & suffreth great wronge
vnworthly. This is not the true fruyte
of that tree: neuerthelesse, let it in þe meane
season be the mylke of þe soules, whiche be
poungynges & wepke in Chryst. But clyme

Capto. xxiij.

thou by into þe date tree, that thou mayste
take holde of the trewe fruytes thereof.

The date tree
the tree of vty-
croye.

These be the chese, if we whiche be mem-
bres, shall endeuoure our selfe to be sem-
blable vnto our heed in mortifying our
affectyons/ whiche be our membres vpon
the erthe/ whiche thyng vnto vs ought
not onely to be nothyng bytter/ but also
very plesant, and feruently to be desyred/
if so be the spiryte of Christ lyue in vs. For
who loueth trewly & hertly that person,
to whom he reioyleth to be as vnlyke as
may be/ and in lyuyng and conuersacion
cleane contrary? Not withstanding that
that thou mayest with þe more profyte, in
thy mynde recorde the mistery of the crosse:
it shalbe houefull that euery man prepare
vnto hym selfe a certayne way and godly
crafte of fyghtyng & therein dilygently exer-
cise/ that as sone as neede shall requyre it
may be redy at hande. Suche may þe crafte
be/ þe in crucifyng of euery one of thyne
affectyons, thou mayste applye that parte
of the crosse whiche moste specially therto
agreeth. For there is not at all any maner
eyther temptacion eyther aduersyte, whiche
hath not his propre remedy in the crosse.
As whan thou art tyckled with ambycion
of this worlde/ whan thou arte ashamed
to be had in derision & to be set at naught:

Affectyons are
this wyse crafte
crysted.

Caplo. xxiij.

Nota.

consydre thou than ob most byle membre
howe great Christe thy heed is/ and vnto
what vplenesse he humbled hym selfe for
thy sake. Whan the yuell of enuy inuadeth
thy mynde/ remembre howe kyndly, howe
louingly he bestowed hymselfe euerywhyt
vnto our vse and profyte/ howe good he is
euen vnto the worst. Whan thou art mo-
ued with gluttony/ haue in mynde howe
he dranke gall with yfself. Whan thou art
tempted with filthy pleasure/ call to remem-
braunce howe farte from al maner of plea-
sure the hole lyfe of thy heed was/ & howe
full of incommodytes, veracyon, and grefe.
Whan yre prouoketh the/ lette hym come
immedyatly to thy mynde, whiche lyke a
lambe before the shearer helde his peace
and opened not his mouthe. If pouertye
wring the yuell/ or couetousnesse disquyet
the/ anone let hym be rolled in thy mynde
that is the lord of all thynges/ & yet was
made so poore & nedy for thy sake, that he
had not wherbyon to rest his heed. And
after the same maner if thou shalt do in al
other temptacions also/ not onely it shall
not be greuous to haue oppressed thyne
affectyons, but surely plesant and delecta-
ble/ for bycause thou shalt perceyue that
thou by this meanes art conformed and
shapen lyke vnto thy heed/ and that thou

Caplo. xxiij.

doest as it were recompence hym for his
infinite sorowes / whiche for thy sake he
suffred vnto the vttermoste.

The. xxiij. rule. Caplo. xxiij.

AD verely this maner of remedye/
though it alone of all remedies be
most present & redy, moſte ſure and quicke
in werkynge to the whiche be meanly en-
tered in the waye of lyuyng: neuer the leſſe
to the weaker ſorte theſe thyngs alſo ſhall
ſomewhat profyte. If whan affectyon mo-
ueth vnto iniquyte / than atones they call
before the eyes of the mynde howe filthy,
howe abhomyable, howe miſcheuous a
thyng ſynne is: on the other ſyde howe
great is the dignyte of man. In tryſles
and maters ſuche as ſkylleth not if all the
worlde knewe / we take ſome delybera-
cyon and aduſement with our ſelfe. In
this mater of all maters moſte weyghty
and worthy to be pondred / before ſ with
conſent as with our owne hande wrytyng
we bynde our ſelfe to the fende / ſhall we
not reken and accompte with our mynde
of howe noble a craſtes man we were
made / in howe excellent eſtate we are ſet /
with howe excedyng great pryce we are
bought / vnto howe great felicyte we are

Conſidre the
thynges of ſynne
and the digni-
tie of man.

Capto. xxiij.

called? and that man is that gentle & noble creature for whose sake only god hath forged the meruaylous buylde of this worlde/ that he is of the company of angels, the sonne of god, the heire of immortalyte, a membre of Christe, a membre of the churche/ that our bodies be & temple of the holy goost/ our myndes the ymages and also & secret habytacions of the dette. And on the other syde & synne is the moste fylthy pestylence and consumpcion bothe of the mynde & of the body also / for bothe of them through innocencye springeth a newe into their owne naturall kynde/ and through cōtagyon of synne bothe putrifye and rotte euen in this worlde. Synne is that deedly payson of the moste filthy serpent/ the prest wages of the dyuell/ and of that serupce whiche is not most filthy only, but also moste myserable. After thou hast consydered this & suche lyke with thy selfe/ pondre wysely and take sure aduysement and delyberacion whether it shulde be wysely doone or no, for an apparaunt momentanye and paysoned lytell shorte pleasure of synne / to fall from so great dignyte, in to so vyle and wretched estate/ from whence thou cannest not rydde and delyuer thy selfe by thyne owne powet and helpe.

Capto. xxviii.

The nyntenth rule. Capto. xxviii.

Ethermore cōpare togȝder those
two capitaynes by them selfe moste
contrary and vnlyke, god and the dyuell/
of whiche the one thou makest thyne ene-
my whan thou synnest/ and the other thy
lorde and mayster. Throughe innocen-
ce and grace thou art called into the nombre
of the frendes of god/ arte electe vnto the
ryght tytyle & inherytaunce of the sonnes
of god. By synne verily thou arte made
bothe the bonde seruaunt and sonne of the
dyuell. The one of them is that eternall
fountayne and origynall patron & trewe
ensample of very and sure beauty/ of very
trewe pleasure/ of most petyte goodnesse
mynstryng hym selfe to all thynges. The
other is father of all myschese/ of extreme
filthynesse/ of vttermoost infelycite. Remem-
bre the benefytes and goodnesse of thone
done to the/ & the yuell dedes of the other.
With what goodnesse hath the one made
the? With what mercy redeemed the? With
what lybertie & freedom endued the? With
what tenderesse dayly suffreth he and su-
steyneth the a wretched synner/ patiently
abydng & lokyng for amendement? With
what ioy & gladnesse dothe he receyue the
amended/ and whan thou art come agayne

we must haue
in mynde the
beneficence of
god/ & the malis-
fyence or moy-
saunce of the
deuyll.

Caplo. xxviii.

to thyselfe? Contrary to all these thynges
with howe naturall hate and enuy longe
ago dyd þe dyuell laye wayte to thy helth?
Into what greuous and combrous vexa-
tion hath he cast the/ and also what other
thyng ymagyneth he dayly but to drawe
all mākynde with hym in to eternall mis-
chefe. All these thynges on this syde and
that syde well and substancyally wayed
and pondred/ thus thynke with thy selfe:
shal I vnmyndfull of myne origynall be-
gynnyng from whence I came/ vnmynd-
full of so great and manyfolde benefytes/
for so small a morsell of fained and false
pleasure/ vnkyndely departe from so noble
from so lounge, from so benefyciall a fa-
ther/ and shall manycypate and make my
selfe bonde wyllingly vnto a most fylthy
and a most cruell mayster? Shall I not
at the leest waye make good to the one
that thyng whiche I wolde perfourme
to a vyle man/ whiche had shewde kynde-
nesse, or done me any good? Shall I not
flye from the other / whiche wolde flye
from a man that coueyted or were aboute
to do me hurte?

The twentieth rule.

Caplo. xxx.

Capto. xix.

And verily the rewardes be no lesse The rewardes
of vertue is
heaven.
vnegall than the capytaynes and
gyuers of them be contrary and vnylike.
For what is more vnegall than eternall
bethe and immortall lyfe? than without
ende to enioye everlastynge felycite and
blyssednesse, in the company and felow-
shipp of the heuenly cytezens: and without
ende to be tourmented & punysshed with
extreme vengeaunge, in the mosse unhap-
py and wretched compaigne of dampned
soules? And who so euer douteth of this
thyng, he is not so moche as a man ver-
ily/ and therfore he is no chrissten man.
And who so euer thynketh not on this/
nor hath it in remembraunce, is euen mad-
der than madnesse it selfe. Moreouer and
besydes all this/ vertue and wyckednesse
hath in the meane season euen in this lyfe
their frutes very moche vnylike/ for of the
one is reaped assured tranquillyte & quiet-
nesse of mynde/ and that blissed ioy of pure
and cleane conscience/ of whiche ioy who
so euer shal ones haue a taste/ there is no-
thyng in all this worlde so precyous, no-
thyng so plesaunt/ wherwith he wolde be
gladde or desyrous to chaunge it. Contrary
wyse there foloweth the other/ that is to
say wickednesse/ a thousande other pyns/
but mosse specially that mosse wretched

The frutes of
pytie in this
woulde.

Capto. xxi.

toument and veracyon of vncleane conscience. That is that hūdzredfolde rewarde of spirytuall ioye whiche Christ promysed in the gospel/as a certayne earnest or taste of eternall felicitye. These be those mercifulous rewardees that the apostle speaketh of, whiche eye neyther sawe or eare hath herde/ neyther hath sonke in to the herte of any man/ whiche god hath prepared for them that loue hym in this lyfe/ forsothe whan in the meane season, the worne of wycked men dyeth not/ & they suffre their hell paynes here euen in this worlde. Neyther any other thyng is that flame in whiche is turmented the ryche glutton of whom is made mencyon in the gospel: neyther any other thinge be those punysshmentes of them in hell of whome the poetes write so many thynges/ saue a perpetuall greife, vnquietnes or gnawing of the mynde whiche accompanyeth & custome of synne. He that wyll therfore, let hym set asyde the rewardees of the lyfe to come/ whiche be so dryuers & vnlake: yet in this lyfe vertue hath annexed to her wherfore she habundantly ought to be despyred/ and vyce hath copled vnto hym for whose sake he ought to be abhorred.

The frute of
synne in this
worlde.

The. xxi. rule. Capto. xxi.

Capto. xxi. e. xxxi.

Die ouer cōsider howe full of grefe
and mysery howe shorte & transitory
is this presente lyfe/ howe on every syde
dethe lyeth in awaite agaynste vs, howe
euerywhere he catcheth vs sodaynly and
vnware. And whan no man is sure no not
of one moment of lyfe/ howe great peryll
it is to proulonge and contynue that kynde
of lyfe/ in whiche (as it often fortuneth) if
sodayne dethe shulde take the, thou were
but losse and vndone for euer.

The. xxi. rule Capto. xxxi.

Besides all this, impenyteny or ob-
duracyon of mynde is to be feared,
of all myschefes the extreme and worst.
Namely if a man wolde pōdye this one
thyng onely of so many/ howe fewe there
be whiche trettoly & with all their hertes
come to them selfe agayne/ and be cleane
conuerted from synne/ & with due repen-
tance reconcyled to god agayne: specially
of them whiche haue drawen alonge the
lynnes of iniquyte, euen vnto the last ende
of their lyfe. Slypper betwyl and easy is
the fall or discense in to fylthynesse/ but
to retourne backe agayne therhence/ and
to scape vp vnto spirytual lycht/ this is a
woke, this is a labour. Therefore thou

The foxe & the
gote descended
bothe in to a
pyt to drynke/
and whan they
had dronke/
they could not
get our agayn.
The foxe had
the gote to stād
vp agaynst the
wall & the foxe
lepte vpon his
backe / & so vp/
promysynge a fore
to pull vp the
gote after. The
gote desired
the foxe to ful-
fyll his promesse
& to helpe hym
vp. The foxe an-
swerd: ha gote
gote / yf thou
haddest had
as moche wyt
in thy hed as
thou hast heare
in thy berde,
thou woldest
not haue etred
in except thou
haddest kno-
wen howe to
come out.

Capto. xxxij.

admonished & warned euen by þ chance
of Escopes gote/before thou discende in to
the pytte of synne/remembre that there is
not so easy comynge backe agayne.

Remedyes agaynst certayne synnes
and specyall vyces / & first agaynst
bodily luste. Capto. xxxij.

Hitherto haue we forsothe opened &
declared (how so euer it be done) co-
men remedies agaynst all kynde of vyces.
Nowe we shal assaye to gyue also certayn
speciall & pertyculer remedies / howe and
by what meanes thou oughtest withstāde
euery vyce & synne / and fyrste of all howe
thou mayste resyst the luste of the body.
Than þ whicher yuell, there is none other
that soner inuadeth vs / neyther sharper
assayleth or bereth vs / nor extēdeth larger
nor draweth mo vnto theire vtter destru-
ctyon. If at any tyme therfore fylthy lust
shall styrre thy mynde / with these wepons
and armour, remembre forthwith to mete
hym. Fyrst thynke howe vnclenly / howe
filthy / howe vnworthy for any mā what so
euer he be, þ plesure is whicher assymuleth
and maketh vs whicher be a diuynne worke,
egall not to beest; only / but also vnto fyl-
thy swyne, to gotes, to dogges, and of all
brute beestes / vnto þ most brute. yf which

Capto. xxxi.

fartherforth casteth downe farre vnder the
condycion & state of beestes, vs whiche be
apoynted vnto þ company of angels & fe-
lousshyp of þ deite. Let come to thy mynde
also howe momentany the same is / howe
vnpure / howe euer haue more aloes than
hony. And on the cōtrary syde howe noble
a thyng the soule is / howe worshypfull a
thyng þ body of a man is / as I haue reher-
sed in the rules aboue. What þ dyuels pe-
nyssness is it thā for so lytle, so vnclenly
tycklyng of momentany plesures to defyle
at one tyme bothe soule & body with vn-
goodly maners? to yphane & vnhalowe þ
tēple whiche Christ hath cōsecrate to him
selfe with his bloode? Cōsydye þ also what
an hepe of mischeuous incōmodytes that
flatteryng plesaunt pestylēce bringeth with
him. First of al it pulleth from þ thy good
fame / a possession faraway most pzeious /
for þ rumour of no vyce synketh more ca-
renly than þ name of lechery. It cōsumeth
thy patrimony / it kyllerh atones both the
strength & also the beautie of þ body / it de-
capeth & gretly hurteth helth / it engēderyh
diseases innumerable & thē filthy / it disfi-
gureth þ flour of youth long before þ day /
it hasterh or accelerateth ryueled & yuell
fauoured age / it taketh away the quych-
some and strength of the wytte / it bulleth

wepōs against
bodyly lust.

Aloes is a byt-
ter thyng / and
is put for byt-
ternes.

The incommo-
dities of body-
ly lust.

Capto. xxxij.

the syght of the mynde/ and graffeth in a
man as it were a beestly mynde/ it with-
draweth atones from all honest studies
and pastymes/ and plungeth and sowleth
a man everywhyt in the poble and myre
he be neuer so excellēt/ that now he hath
lust to thynke on nothyng, but þe whiche
is stuttyllhe, vyle, and filthy. And it taketh
awaye the vse of reason whiche was the
natyue perty of man/ it maketh yowthe
madde, peuplysh, and sclaudrous/ and age
sdyous, fylthy, & wretched. Betwylse ther-
fore and on this wyse reken with thyselfe
name by name/ this pleasure & that came
so yuel to passe/ brought with her so moch
losse, so moche disworshipp, dishonour and
dishonesty/ so moche redyousnesse, labour
and diseale: and shal I nowe a foole most
naturall deuoure the hoke wetyngly? shal
I agayne cōmytte that thyng wherof I
shoulde repent of frely? And lykewylse re-
frayne thy selfe by the ensample of other
men/ whiche thou hast knowen to haue
solowed voluptuous pleasures fylthylly
and vnforsunately. On the other syde, corage
and bolde thyselfe vnto chastyte by the en-
samples of so many yonge men/ of so ma-
ny yonge and tendre birgynnes noysshed
by delycatelly & in pleasures. And (the cyr-
cuylances compared togyder) lay agaynst

Refrayne thy
self by the ensa-
ples of other me

Caplo. xxxij.

thy selfe thy sluggishnesse/ to hye thou at
the last shouldest not be able to do þe thyng
whiche suche and suche, of that kynde or
sexe/ of that age, so borne, so brought up
were & yet be able to do? Loue as moche
as they dyd/ and thou shalte be able to do
no lesse than they dyd. Thynke howe ho-
nest, howe plesaunt, howe lusty and flo-
ryshyng a thyng is purenesse of body and
of mynde/ she mooste of all maketh vs ac-
quainted and famylyer with angels/ and
apte to receyue the holy goost. For verily
that noble spiryte the louer of purenesse,
so greatly flyeth backe from no vyce at all
as from vnclenlynes/ he resseth & sporteth
hym nowhere so moche as i pure bregyns
myndes. Set before thyne eyes howe vn-
goodly it is, howe altogyder a mad thyng
to loue/ to waxe pale, to be made leane, to
wepe, to flatter/ and shamfully to submyt
thy selfe vnto a synkyng harlot most fyl-
thy and rotten/ to gape & synge all nyght
at her chambze wyndowe/ to be made to
the lure & be obedyent at a becke/ no; dare
do any thyng except she nod or wagge her
heed/ to suffer a folysh woman to reigne
ouer the, to chyde the/ to lay vnkynndnesse
one agaynst þe other to fall out/ to be made
at one agayne/ to gyue thy selfe wyllynge
vnto a queene/ that she myght mocke/

The vngoodly
office of louers

Capto. xxxij.

knocke, mangle, and spoyle the. Where is
I beseeche the amonge all these thynges
the name of a man? Where is thy berder?
Where is that noble mynde created vnto
moste beautifull and noble thynges? Con-
sydre also an other thyng with thy selfe/
howe great a flocke of myscheues, volup-
tuousnesse (if she be lette in) is wonte to
bringe with her. Other vyces peaduecture
haue some acquayntaunce with certayne
vertues/ fylthy luste hath none atall/ but
is anered and alwaye coupled with those
synnes that be greatest and most in nom-
bre. Let it be but a tryfle or a lyght mater
to folowe queenes / yet is it a greuous
thyng not to regarde thy father and mo-
ther/ to set at naught thy frendes/ to con-
sume thy fathers good in waste/ to plucke
awaye from other men/ to forswear thy
selfe/ to drinke all nyght/ to robbe/ to vse
wytchcraft/ to fyght/ to comyt murdre/
to blaspheme. In to whiche all and gre-
uouster than these, the lady pleasure wyll
drawe the heedlonge, after thou ones hast
ceased to be thyne owne man/ and haste
put thy wretched heed vnder her gyrdle.
Wondre more ouer howe this lyfe vanysh-
eth away faster than smoke/ lesse of sub-
staunce than a shadowe/ and howe many
snares dethe pytcheth for vs / layeng a

Caplo. xxxij.

Wapte in every place and at all seasons.
Here and at this poynte it shall profite
syngularly to call to remembraunce, and
that name by name/ if that sodayne dethe
hath taken awaye any somtyme of thyne
acquayntaunce, of thy famylyer frendes/
of thy companions/ or els of them whiche
were yonger than thou: and mooste
specyally of them whiche in tyme passed
thou hast had felowes of fylthy pastyme.
And letne of an other mannes peryll to
be moze ware and cyrcumspecte. Remem-
bre how delyciously they lyued/ but howe
bytterly they departed. Howe late they
waxed wyse/ howe late they beganne to
hate their moze vferous and deedly plea-
sures. Lette come to remembraunce the
sharpenesse of the extreme iudgement/
and the terryble lyghtenyng of that fear-
full sentence neuer to be reuoked/ sendyng
wycked men in to eternall fyre/ and that
this pleasure of an hour, shorte and ly-
tell/ must be punysshed with eternall tur-
mentes. In this place wey dyligently
in a payre of balaunces/ howe vnegall a
chaunge it is, for the mooste fylthy and ve-
ry shorte delectacyon of luste / bothe to
lose in this lyfe the ioye of the mynde be-
yng moche sweter and moze excellēt/ and
in the lyfe to come to be spoyled of ioyes

Sodayn dethe

The straymes
of the extreme
iudgement.

The ioyes of
pure mynde is
moche sweter
than is the ple-
sure of synne.

Capto. xxxij.

euertlastyng. Moreover with so shadoth-
lyke and lytle bayne pleasure to purchase
sojournes neuer to be ended. Finally if it
seme an harde thyng to dyspse þ so small
delectacyon for Christes sake/ remembre
what paynes he toke vpon hym for the
tendye loue he bare to the. And besyde the
comen inturpes of mans lyfe/ howe moche
of his holy bloode shedde he/ howe sham-
full, howe bytter dethe suffered he/ and all
for the. And thou of all those thynges br-
myndfull, crucyfyest agayne the sonne of
god/ iteratyng a frese those madde plea-
sures whiche caused and compelled thy
heed and lorde vnto so cruell tourmentes.
Than acorดยng to þ rule aboue reherfed/
call to mynde howe moche of benefytes he
heaped on the/ whan as yet thou haddest
deserued nothyng atall: for the whiche al-
though no suffycient or lyke recompence
can be made of thy parte, no for the leest/
yet desyret he agayne none other thanke
but that thou after his ensample, shouldest
refrayne thy mynde from deedly and mor-
tall pleasures / and tourne the vnto the
loue of hyghest goodnesse and of infy-
nite pleasure and beautye. Compare to-
gyther those two / Venus, and two cu-
pydes of Plato / that is to saye honest
loue and fylthy loue/ holy pleasure and

The benefites
of god.

Venus is the
goddesse of loue
& she is put
for loue.

Cupido is the
god of loue/ &
is also put
for loue.

Capitulum xxiij.

brudenly passyme/cōpare togyder the bry-
lyke mater of eyther other, cōpare þ natu-
res/cōpare the rewarde. And in all tēpta-
cyons/ but namely whan thou art styrrēd
to fylthy lust/ set to the before thyne eyen
thy good aungell whiche is thy keper and
cōtynuall beholder & wytnes of al thyngs
thou doest oz thynkest/ & god euer lokyng
on/vnto whose eyen al thynges are open,
whiche sytterth aboue the heuens & behol-
derth þ secrete places of the erth. And wyle
not thou be afrayde before the aūgell pre-
sent & euen harde by the/ before god, & all
the company of heuen loking on & abhor-
ryng, to cōmytte a thyng so abhomyable
and filthy, that it wolde shame þ to do the
same in the p'sence of one vyle man? This
thyng I wolde thou shuldest thynke as it
is in dede. And if it were so þ thou haddest
eyen moche sharper of syght than hath a
bee called lynx/oz moche clerer thā hath
the egle/ yet with these eyen in þ most cle-
rest syght that coude be, coudest thou not
beholde more surely that thyng whiche a
man dothe before the, than all the pryue &
secrete partes of thy mynde be open vnto
the syght of god and of his aungels. This
also counte in thy mynde, whan thou art
ouercome of bodyly lust, of two thynges
the one must folowe/eyther that voluptu-

here is a good
note for every
chrysten man

Lynx is a beest
of moost purest
syght among
all beestes,

Obstinacy of a
frowarde mynde
spryngeth of
bodyly lust

Capto. cxxij.

oulnes ones tasted, shal so enchaunt & de-
ken thy mynde, that thou must go fro syl-
thynesse to sylthynesse, vntyll thou clene
blynded shalt be brought in sensu reprobi/
that is to say/ into a leude & reprobous iud-
gement: and so made obstynate & sturdy in
puell, cannest not/ no trulpy not than yelde
bp filthy pleasure whan she hath forsaken
the. Whiche thing we se to haue happened
to very many/ that whan the body is wa-
sted/ whan beauty is wyddred & banished/
whan the bloode is colde/ whan strength
fayleth/ & the eyen waxe dym/ yet styll co-
tynually they pryche without ceassing. And
with greater myschese are now become
filthy spekers, thā befoze tyme they were
vnspamefull lyuers/ than whiche thyng,
what can be more abhomyuable & mon-
strous? The other is if yaduēture it shall
happen & by the specyall fauour of god to
come agayne to thy selfe. Than must that
wozte & fugityue pleasure be purged with
very great sorowe of mynde/ with myghty
and strōge labour/ with cōtynual stremes
of teares. How moche more wisdom ther-
fore is it not to receyue at al the payson of
carnall plesure/ than eyther to be brought
in to so vncurable blyndnesse/ or els to re-
compēce so lytell/ and that also false plea-
sure with so great greuaunce & dolorous

Capto. xxxij.

payne? More ouer thou mayste take al-
 so many thynges of the circumstance of
 thyne owne person/ which myght call the
 backe from voluptuous pleasure. Thou
 art a preeft/ remembre that thou art al to- A preeft
 gyder consecrate to thynges pertaynyng
 vnto god. What a mischeuous dede/ howe
 vngoodly, howe vnmete, and howe vn-
 worthy it shulde be, to touche the rotten
 and synkyng fleshe of an hoze, with that
 mouth wherewith thou receyuest that pre-
 cious body so greatly to be honoured/ and
 to handell lothsome and abhomyable
 fylth with the same handes wherewithall
 (euen the aungelles mynystrynge to the
 and assystynge the) thou executed that in-
 effable and incomprehensyble mysterie.
 Howe these thynges agre not, to be made
 one body and one spiryte with god/ and If thou be
lerned.
 to be made one body with an hoze. If
 thou be lerned/ so moche the nobler and
 lyker vnto god is thy mynde/ and so mo-
 che the more vnworthy of this shame
 and rebuke. If thou be a gentylman/ A gentylman
 if thou be a prynce/ the more aperte and
 open the abhomy nacyon is: the greuou-
 ser occasyon gyueth it vnto other infer-
 ours to folowe the same. If thou be ma-
 rryed / remembre what an honest thyng A married
man.
 is a bedde vndefyled. And gyue dylgence

Capto. xxiij.

(as moch as infirmite shal suffer) that thy wedlocke may counterfayte the moste holy marriage of Christe & his church: whose ymage it beareth: that is to wete/ that thy mariage may be cleane bareyn in vncleynes/ & plentious in procreacion. For in no kynde of lypynge can it be but verye fylthy to serue & be bounde to vncleynly lustes. If thou be a yonge man, take good hede besyde that thou pollute not vnaduersedly the floure of thy yowthe/ whiche wyll neuer springe agayne: & that thou cast not away vpon a thyng moste fylthy, thy best & verye golden yeres, which flye away moste swyftly/ & neuer retorne agayne. Beware also lest now through the ignorance & negligence of yowthe, thou comytte that thyng whiche shoulde greeue the here after by all thy hole lyfe/ the conscience of thy mysdedes euer persecutynge the with those moste bytter, moste greuous and sharpe synnes/ whiche whā plesure departeth, she leueth in our myndes. If thou be a woman, this kynde nothyng more becometh than chastyte, than shame, & feare of dishonour. If thou be a mā/ so moche the more art thou mete & worthy of greater thynges/ and vnmete & vnworthy of these so leude thynges. If thou be olde, wylste thou haddest some other mans eyen to beholde thy selfe with

A yonge man.

Fylthy plesure
leueth behynde
her synge in
our myndes.

A woman.

A man.

An olde man.

Capto. xxiij.

all/that thou myghtest se holbe yuell bo-
luptuolnesse shoulde become the: whiche in
youth verly is myserable and muste be
bydded/ but in an olde foole forsoth won-
derfull & monstrous, & also even vnto the
bery folowers of pleasure, a iestyng and
mockyng stocke. Among all mōsters none
is more wonderfull thā fylthy lust in age.
Oh doctypol/ oh to moche forgetful of thy
selfe, at the leest way behold at a glasse the
hoore heares & whyte snowe of thy heed/
thy forheed forowed with wrincles/ & thy
careyn face mooste lyke vnto a deed corps: &
now at the last ende, whan thou art come
even vnto the pittes bynke, care for other
thynges more agreable vnto thy peres: at
the leest way, & which became the to haue
done before tyme (reason mouyng the) do
now/ thy peres putting the in remēbrance
or rather compellyng the. Even now ple-
sure herselfe casteth the of/ sayeng neyther
I now am comly vnto the/ neyther yet
thou mete or apte vnto me. Thou hast
playde ynough/ thou hast eaten ynough/
thou hast dyoke ynough/ it is tyme for the
to departe: why holdest thou yet so fast &
art so greedy on pleasures of this lyfe, whan
bery lyfe her selfe forsaketh the. Now is &
tyme for that mystycall concubyne Abylac,
that ones she may begyn to rest in thy bo-

Agaynst the
chery of olde
men & women,

Dauid was so
olde that he
coulede get no
heate in his
lymmes / than
brought the 3
raelytes vnto
Dauid Abylac
a fayre yonge
mayde whiche
lay with hym &
kept hym war-
me/ he knewe
her not/ she re-
mayned a pure
mayde. By her
is frēgyfyed
wyldō/ a thyng
moost mete for
age/ all fylthy-
nes & vncleines
layde aparte.

Capto. xxxij.

Come/let her with holy rage of loue heate
thy mynde/ & in her embrasyngs kepe thou
warne & comforte thy colde membres.

A shorte recapitulacyon of remedies
agaynst the flame of lust. Capi. xxxij.

Anoydunge
peccacyons.

Syrenes be
mere moydes.

Finally to make a shorte & compen-
dyous cōclusyon/these be the moſte
ſpeciall thingſ whiche wyll make the ſure
from pleaſures & entyſynges of þe fleſhe.
Firſt of all circūſpecte and diligent auoy-
dunge of all occaſyons. whiche precepte
thoughe it be mete to be obſerued alſo in
other thinges, bycauſe that he whiche lo-
ueth perylls is worthy in the to periſſhe:
yet theſe be moſte cheſely thoſe Syrenes
whiche almoſte neuer man at all hath eſ-
caped/ſaue he whiche hath kepte farre of.
Secondly moderacyon of eatynge & drin-
kyng & of ſlepe. Temperaunce and abſty-
nence from pleaſures/ye from ſuche as be
lawful & permytted. The regarde of thynz
owne deth/& the cōtemplacion of the deth
of Chriſt. And thoſe thingſ alſo wyll helpe
if thou ſhalt lyue with ſuche as be chaſte
and vncorrupted. If thou ſhalte eſchewe
as a certayne peſtylence the cōmynycacion
of corrupte and wanton perſons. If thou
ſhalte ſpye ydle ſolitaryneſſe & fluggiſſhe

Capit. xxxiij.

plenesse. If thou shalt exercise thy mynde strongly in the medytacyon of celestyal thynges, and in honest studyes. But specially if thou shalt consecrate thy selfe with all thy myght vnto the inuestygacyon and serchyng of mysteres of holy scripture. If thou shalt pray bothe often and purely/most of all when temptacyon inuadeth and assauleth the.

Agaynst the entysynges and prouokynge vnto auarice. Capit. xxxiij.

If thou shalt perceyue that thou art eyther by nature any thyng enclyned to þe vyce of auarice/ or styred by the dyuyl: call to remembraunce (acordyng to the rules aboue rehearsed) þe dignyte of thy condycion or state/whiche for this thyng onely was created/for this redeemed, that thou euer shuldest enioye that insynpte good thyng god/ for god hath forged all the hole buyldyng of this worlde that all thynges shulde obey vnto thy vse & necessity. How fylthy than, & of howe strypte and narrow a mynde is it, not to vse but so greatly to wonder at thyngs dome and mooste vyle? take away the errour of men/ what shall golde & syluer be but reed erth and whyte? Shalt thou beyng the disciple

c. iij.

Auarice

Capit. xliij.

To dyspyse ry-
ches is a noble
thyng.

Christe in the
gospell of Ma-
thew/leest his
disciples shuld
care for meat/
drynke/ or do-
thes/bad them
to beholde the
lilies how they
were clothed/ &
the byrds how
they were fed/
sayeng: if your
father of heuē
make prouision
for so vyle thyng
gea/moche mo-
re ye can not
lacke whom he
loueth so syn-
gulerly.

of poore Christ, & called to a better posses-
sion/ wonder at that as a certayn great &
excellent thyng, whiche no philosopher of
the gentyles dyd not set at naught? not to
possesse riches, but to dyspyse rychesse is a
noble thyng. But the comunalte, of chris-
ten men by name onely, crye out agaynst
me/ & be glad to disceyue them selfe moche
craftily. Very necessite (say they) cōpelleth
vs to gader good togyder/ wherof, if there
shulde be none at all/ than coude we not
forsothe ones lyue: if it shulde be thynne &
poore/ than shulde we lyue in moche mys-
ery without pleasure. But & if it be some-
what clene & honest/ & somewhat plētous
withall/ it bringeth many cōmodytes to
mā. The good lyking of body is well sene
vnto/ prouision is made for our chyldren/
we lende & prouyde our frendes/ we are de-
lyuered fro cōtempte & be the more set by:
in cōclusion also a man shal haue þ better
name whan he is somewhat welthy. Of a
great many thousandes of chrysten men
thou canst scarce fynde one or two þ wthe
not both say & thynke these thyngs. Neuer
the lesse to answer these men vnto bothe
partes. First of al bycause they cloke their
conetousnes with the name of necessite/ I
wyl lay agaynst the the parable reherced
in the gospell, of the lilies & of the byrdes

Capto. xxiij.

lyuyng from day to day without farther
prouyſion / whose enſample Chriſt exhorteth
vs to conſideraye. I wyll lay agaynſt
them that the ſame Chriſt wolde not ones
ſuffre ſo moche as a ſcrippe to be carped a-
boute of his diſciples. I wyll lay agaynſt
them, & he commaundeth vs (all other thingſ
layde aſarte) before all thyngſ to ſeke the
kyngdome of heuen: & promyſeth that all
thyngſ ſhalbe caſt & gyuen to vs. Whan at
any tyme had not they thyngſ neceſſary to
maintayne lyfe withal ſufficiētly / whiche
with all their hertes haue gyuen theſelſe
to vertue & to the true lyfe of a chriſtē mā?
And how ſmall a thyng is that whiche na-
ture requyrez of vs? but thou meaſureſt
neceſſite not by þe nedes of nature / but by þe
boundes of couetouſnes. But vnto good
men, euen that is ynough that ſcarſely con-
tenteth nature. How be it verily I do not
ſo greatly ſet of theſe which forſake at one
choppe their hole ſubſtaunce everywhyt,
that they might the more ſhamfully begge
of other. It is none offence to poſſeſſe mo-
ney / but to loue & ſet ſtoze by money, that
is a vice & coſyn to synne. If ryches ſhoulde
vnto the / vſe the offyce of a good diſpoſer:
but & if it ebbe & go away / be not coſumed
with thought / as though thou were robb-
ed of a great thyng / but rather reioyce

ſerps.

Capto. xxxiij.

that thou art deliuered of a perperous fa-
 dell. Notwithstanding he whiche consu-
 meth the chiefe study & pastyme of his lyfe
 in heapyng by rychesse togyder / whiche
 gapeth at them as a certayne excellent or
 noble thyng, & hyghly to be despyed / and
 layeth them by in store / that he may haue
 ynoughe to serue hym for longe tyme / yf
 though he shulde lyue even to the age of
 Nestor: this man peradventure may well
 be called a good marchaunt / but that he is
 a good christen man forsothe I wolde not
 saye whiche hangeth all togyder of hym
 selfe / and hath distruste of the promesses
 of Christe / whose goodnesse, it is easy to
 mete / shall not fayle a good man puttyng
 his trust in him / seyng that he so liberally
 bothe fedeth and cloreth the poore spa-
 rowes. But let vs nowe caste a compres
 of the comodities, whiche rychesse is by-
 leued to bring with hym. fyrst of all euen
 by the comune consent of the gentyle phi-
 losophers: amonge the good thyngs whi-
 che are called Bona utilia / that is to say /
 good pfitable thynges, rychesse hath the
 lowest place. And whan all other thyng-
 es (after the dyuision of Epictetus) are
 without man / excepte onely vertue of the
 mynde : yet nothyng is so moche with-
 out vs as money is / nothyng bringeth

Nestor lyued
 the hundred
 yeres.

Richesse among
 pfitable thyngs
 obtayn the lo-
 west rowme.

Capto. xxxij.

so to tell commoditye. For what so ever there
is anywhere of golde/ what so ever there
is of precious stones/ if thou alone had-
dest it every deale in thy possession, shall
thy mynde be therefore the better by the
balance of one heare? shalt thou be the wy-
ser? shalt thou be the connynger? shalt
thou be anythyng the more in good helth
of body? shall it make the more stronge
and lusty? more sayre & beautious? more
pouge? No trewly. But you wyll say that
it purchaseth pleasures/ truthe it is: but
they be deedly pleasures: it getteth a man
honour/ but what honoure I praye you?
verly false honoure/ whiche they gyue,
that prayseth nothing/ setteth by nothyng
but onely folysh theynge/ and of whom
to be praysed, is wel nere to be dyspraysed.
Trew honoure is, to be lauded of them
whiche are comendable and prayse wor-
thy them selues. The hyghest honoure
that can be, is to haue pleased Christe.
Trew honoure is, the rewarde not of ry-
chesse/ but of vertue. The folysh people
gyueth the roune and place/ gaseth vpon
the / and gyueth the honoure and reue-
rence. O foole, they wonder at thyne ap-
parayle, and honoureth it/ and not the:
why dost thou not discende in to thyne
owne cōscyence/ & consyder the myserable

Rychesse hel-
peth nothyng
to vertue.

To false pleas-
ures & vayne
honours they
helpe somewhat

honour is the
rewarde of ver-
tue/ and not of
rychesse.

Capto. xxxij.

**Richesse getteth
frenche friends, but
chole false and
fayned.**

povertie of thy mynde? whiche if the com-
mune people sawe/ than wolde they iudge
the as mylerable & wretched, as they now
call the happy & blyssed. But good getteth
frenches. I graunt/ but yet fayned & false
frenches: neyther getteth it frenches to the
but to it selfe. And certapnly the riche man
is in this poynt of all men moste vnfortu-
nate and wretched/ bycause he can not so
moche as disceine or knowe his true fren-
des & louers from other. One hateth hym
pruely & secretly in herte & mynde as an
harde nygards. An other hath enuy at hym
bycause he passeth him in ryches. Another
lokyng to his owne profyte & auantage,
flattereth hym/ & holdeth vp his ye and his
nay/ & smyleth vpon hym/ to the ende that
he may scrape & get some thing from hym.
He that before his face is moste loupng &
kynde, wysbeth & prayeth for his quicke
and hasty deth. There is none that loueth
hym so hertly & enterly/ but that he had
leuer haue hym deed than aloue. No man
is so samplere with hym, & wyll tell hym
the truthe. But be it i case there were one
specyall frende amonge a thousande that
loued a ryche man hertly without any
maner of faynyng/ yet can not the ryche
man but haue in suspicion & mistrust eue-
ry man. He iudgeth all me to be vultures

Caplo. xxxiij.

and enuious byrdes gapping for carayn
he thynketh all men to be flies flyeng to
hym, to sucke out some profyte of hym to
thēselues. What so euer comodite therfore
riches semeth to bring/ it for þ most parte,
or els altogether is but coloured & disceyt-
full/ it is shadowelike & full of delusyon/
aperyng otherwyse than it is in very dede.
But they bring very many thinges whiche
are yuell in dede/ & taketh away very ma-
ny of these thinges whiche are good in ve-
ry dede. Therfore if thou wylt lay accomp-
tes well & perfyrlly of þ whiche is wonne/
and that whiche is lost: doutles thou shalt
fynde that they neuer do bring so moche of
comodytees/ but þ they drawe wth them
to to moche more of incōmodytes & disple-
sures. With howe paynfull & soze labours
are they gotten/ & wth howe great leo-
pardyes? With howe great thought & care
be they kept? With howe great heynesse
and sorow are they lost? for whiche causes
Christ calleth them very thornes, bycause
they rent, teare, & plucke in sonder all the
tranquyllite and quyetnesse of the mynde,
wth a thousande cares/ than the whiche
tranquyllite of mynde, nothyng is to man
more swete & plesant/ & they neuer quēche
thurst & desyre of thē selfe/ but kendleth &
encreaseth it more and more. They drine a

wherfore christ
compareth ryng
cheste vnto
thornes.

Caplo. xxxv.

It is harde for
a riche man to
be a good man

man heedlonge in to al mischefe. Neyther
flatter thou thy selfe in bayne / sayeng no-
thyng forbyddeth, but þ a mā at one tyme
may be bothe ryche and good. Remembre
what vertue saythe / þ it is more easy for a
camell to creeze thugh the eye of a nedle,
than a ryche man to entre in to the kyng-
dome of heuen. And playnly without ex-
ception true is þ sayeng of saynt Jerome:
A ryche man to be eyther vniust hymselfe,
or þ heyre of an vniust man. Great ryches
can neuer be eyther gotē or els kept with-
out synne. Remembre of how moche bet-
ter rycheſſe they robbe the. For he hateth
the very taſte & ſmell of vertue / he hateth
all honeſt craſtes, who ſo euer ſetteth his
hert vpon golde. More ouer the vyce of a-
uaryce onely is called ydolatry of Paule.
Neyther with any other vyce at al Chriſt
hath leſſe acquaintāce, neyther þ ſelf ſame
perſon can pleaſe god & mammon alſo.

Auaryce is cal-
led ydolatry.
Mammon is
the deuyl whi-
che tempteth
and ſpyreth to
couetouſnes.

The recapitulacion of the remedies a-
gainſt the vyce of auaryce. Cap. xxxv.

Thou ſhalt lyghtly therfore ceaſe to
wonder at money if thou wilt pōder
and wey diligētly very good thyngs with
thoſe þ be falſe & apparāt good / if paynted
and coloured cōmodityes, with thoſe that

Caplo. xxxv.

be very commodities in dede. If thou wylt
lerne with thyne inner eye to behold & to
loue that noble good thyng whiche is in-
fynyte/whiche onely, whā it is present/ye
though al other thyngs shulde be lacking.
haboundantly dothe satisfye the mynde of
man/whiche is wyder & larger of capacite
than y it can be suffysed with all the good
thyngs of this worlde. If thou shalte ofte
call agayn before thyne eye in what cōdi-
cyon & state thou were, whā the erthe first
receyued y whā thou were first borne: lyke
wisse in what state y same shal receyue the
agayn whā thou dyest. If euer shalbe pset
in thy memory y famous soole of whome
is made mēcion in y gospel: to whom it is
said. This night I wyl set again thy soule
from the: & these thyngs whiche thou hast
gadzed togyder, whose shall they than be?
If thou shalt turne thy mynde fro the cor-
rupt maners of y cōmen sorte vnto y po-
uerty of Mary Christes mother/ vnto the
pouerty of chappostels/ of y martyrs/ & most
of all of Christ thy heed. And set before the
that fearfull worde We, y is interpretate/
wo be to you: whiche Christ so menasset
and threteneth vnto the ryche men of this
worlde.

The mynde of
man is of great
capacitie/god
onely fylleth it.

Naked we cam
and naked we
shall go.

Agaynst ambycion or desyre of ho-
nour and authorite. Capi. xxxvj.

Honour springeth
of vertue
only.

It is an honest
thyng to be
lauded of god.

Honour gyven
of vn honest
person.

If at any tyme ambition shal combe
& bere thy mynde through yet enchañ-
tements/ with these remedies thou shalt
arme thyself before hande without taryng
(acordig to þ rules whiche I gaue before)
take & holde this with both a nape/ & to be
honour only whiche springeth of true ver-
tue/ whiche selfe same neuerthelesse a man
must somtyme refuse/ euen as taught vs
both with wordes & ensample our mayster
Jesus Christ. And this to be the chiefe ho-
nour & onely honour whiche a christe man
shulde desyre and wyshe for, to be praysed
not of men/ but of god/ for whom he com-
mēdeth (as sayth the apostle) that man is
perfyte & worthy of honour in dede. But if
honour be gyven of mā for an vngoodly &
vn honest thyng/ & so of vngoodly psons:
this is not honour but great dishonesty,
shame & rebuke. If for any meane & indiffe-
rēt thyng/ as for beauty, strength, riches,
kyngdom: yet verily shall it not be called tru-
ly honour/ for no man deserueth honour
with þ thyng wherof he deserueth not to
be praysed. If for an honest thyng in dede
it shall be honour: yet he whiche deserueth
it shall not desyre it/ but verily shalbe con-
tent with þ very vertue & cōscience of his
good dede. Beholde therefore how folysh
& howe worthy to be laughed at these ho-

Capit. xxiij.

nours be/for to whose desire the comune people so greatly burne and rage. First of all, of to whom are they given? Trulie of them with to whom is no difference byt betwene honesty & dishonesty. Wherefore are they given? very ofte for meane thynges / more & than for hylthy thynges. To to whom? to hym whiche is unworthy. Who so ever therfore giveth honour, he dothe it, or for feare / and than is he agayne to be feared, or for profyte / and than he mocketh the: or bycause he is assayed at thynges of naught, and worthy of no honour / & than he is to be pptyed: or bycause he iudgeth the to be indued with suche thyngs as honour is given vnto of durtye / wherein yf he be disceyued / geve dyligence that thou mayst be, that he supposeth the to be. But and yf he hvt aryght / referte all thyne honoure vnto hym, to to whom thou art in dette / yea for all those thynges wherunto the honour is given. As thou oughtest not to ascrybe vnto thy selfe the vertue: so is it vnspetrynge to take vpon the, the honour therof. Besydes this, what is greater madnesse, than to esteeme the valure of thy selfe by the oppynions of folyshe men / in whose handes it lyeth to take away agayne whā so ever they lyst, the very same honour whiche they geve / & dishonest the

honour given
of comē people

To whom he
nour chasceth
most comely.

Capto. xxxij.

Whiche was euen now honested. There-
fore nothyng can be more folyshe, than
eyther to reioyce for suche honours whan
they happē/ or to be sorow or mourne whan
they be taken away/ which not to be true
honours, thou shalt perceyue at the leest
way by this probacion & argument/ for so
moche as they be comen to the worst and
lewest psones of all. yea they chaunce al-
moost to none more plentifully: than to
them whiche of trewe honours be moost
vnworthy. Remembze how blyssed is the
quyetnesse of a meane lyfe, bothe pryuate,
(that is to saye, charged with no comune
besynesse) & also separated & remoued out
of the waye fro all noyse, haunte, or ptece.
On the other syde, consyder how full of
pyches, how full of cares, of perylls, of so-
rowes, is the lyfe of great men. What diffi-
cultye it is, not to forgete thy selfe, in pro-
sperite/ how hard it is for a man standyng
in a slippet place not to fal/ how greuous
the fal is fro on hygh. And remembze that
all honoure is coupled with great charge/
and how strypte the iudgemēt of the hygh
iudge shal be against them whiche here in
vsurpyng of honours, preferre them selfe
afore other men. For surely, who so euer
shall humble & submyt hym selfe / hym as
an innocent or harmelesse persone, mercy

The quietnes
of a private life

Caplo. xxxvij.

shal socour. But who so euer exalteth him
 selfe as a ppyte man / the same pson excludeth
 from hym selfe the helpe & socour of
 grace. Let euer the ensample of Christ thy
 heed stycke fast in thy mynde. what thyng
 as touchyng to þe worlde, was more vyle,
 more despyled, or lesse honoured, than he?
 How forsoke he honours, whā they were
 proffered hym / whiche was greater than
 any honour? How set he no store of ho-
 nours, whan he rode vpon an asse? How
 cōdemned he them, whā he was clothed
 in pall, and crowned with thorne? How
 vnglorious or vyle a deathe chose he? But
 whome the worlde despyled, hym the fa-
 ther glorified. Let thy glory be in þe crosse
 of Christ / in whome also is thy helthe,
 welth, sauyng, defence & protection. what
 good shall worldly honours do to the, yf
 god cast the awaye and despyse the / & the
 aungels lothe, abhorre, and despye the.

Let it not exalt
 thy mynde by
 cause thou be
 rest rule ouer
 other men.

**Agaynst elacion, other wyse called pryde
 or swell yng of the mynde. Caplo. xxxvij.**

Thou shalt not swell in thy mynde,
 yf (according to the cōmune puerbe
 bled of euery man) thou woldest knowe
 thyselfe: that is, what so euer great thyng,
 what so euer goodly or beautifull thyng,

know thy selfe

Capto. xxxv.

What so euer excellēt thyng is in the/ thou
account that to be the gyfte of god/ & not
thy good. On the other syde / yf what so
euer is lowe or vyle / what so euer is foule
or fylthy / what so euer is shewde or euyl,
thou ascribē that all togydet vnto thyne
owne self. If thou remēbre in how moche
fylthe thou were cōceptued / in how moche
borne / how naked / how nedy / how bru-
tyllhe / howe wretched / howe myserably
thou crepest in to this lyght. If thou re-
membere in to how many diseases or syck-
nes on euery syde / vnto how many chaun-
ces / vnto how many encombraunces, gre-
ues, and troubles this wretched body is
dañgered. And agayne how lytel a thyng
were able shortly to cōsume and byng to
naught this cruell & vnculy gyaunt / swell-
yng with so myghty a spiryt. Ponder al-
so this, what maner thyng that is wherof
thou takest vpon the. If it be a meane, or
an indifferent thyng / it is folyshnes: yf a
fylthy thyng / it is madnes: yf an honest
thyng / it is vnkynndnes. Remembre also
nothyng to be a more sure document, or
profe of sturke folyshnes, & lacke of vnder-
standyng / than yf a man stande greatly in
his owne conceyte. And agayne that no
kynde of foly is more vncurable. If thy
mynde begun to aryse and waxe great, by

Perceiue wher
of thou stāddest
so greatly in
thyne owne
conceyte.

Capto. xxxv.

cause a wyle man submyteth hym selfe to
the: thynke how moche greater & mygh-
tyer god hangerh ouer thyne heed / which
crusheth wthone every proude necke erecte
streyght vp / & byngeth every hyl vnto a
playne / whiche spared not / no verily not
so moche as the aungell whan he was fal-
len in to pryde. And these thyngs also shal
be good, though they be of a lyghter sort,
yf thou woldest compare thy selfe alwaye
with excellenter psones. Thou lykest thy
selfe, bycause of a lytel beaute of thy body:
compare thy selfe to them whiche in beaute
be farre before the. A lytel cōnyng maketh
the to set vp thy fethers: turne thyne eyen
vnto them, in comparyson of whom thou
mayst seme to haue lerned nothyng at al.
Moreouer if thou wilt accompt not how
moche of good thyngs thou hast: but how
moche thou lackest. And with Paule for-
getfull of those thyngs whiche be behynde
the: woldest stretch forth thy selfe to tho
thynges whiche remayne afore the. Fur-
thermore, that also shal not be an vndoyse
thyng / yf whan the wynde of pryde dothe
blow / by and by we turne ouer very euill
thyngs into a remedy / as it were expelling
one payson with an other. That thyng
shal this wyse come to passe / if whan any
greate vyce or deformite of body / whan

S. iij.

Consydre thyn
owne vyces &
deformities.

Capto. xxxliij.

any notable domage, eyther fortune hath
gyuen, or folp hath brought to vs, whiche
myght gnaue vs beheimently by the sto-
macke: we set that befoze our eyen / and by
thensample of the pecoche we beholde our
selfe chesely in that parte of vs, in whiche
we be moost deformed / and so shall thy fe-
thers fall forthwith, and thy pryde abate.
Beyond al these (besydes that none other
vyce is moze hated vnto god) remembre
also that arrogancye, pryde, and presump-
cion is notably hated, and had in derision
euerywhere amonge men: whan cōtrary
wyse lowlynesse & mekenesse / bothe pur-
chaseth the fauour of god / and knytteth
vnto the, the benyuolence of man. There-
fore to speke compendiously / two thyngs
chesely shall refrayne the from pryde / yf
thou consider what thou art in thy selfe /
fylthy in thy byrth / a bubble (suche as ry-
seth in the water) throughout all thy lyfe /
wormes meate in thy dethe / and what
Christe was made for the.

Arrogancye / pre-
sumption / or
pertynacy / is
a hated vyce.

**Agaynst wyathe and desyre of
vengeaunce. Capto. xxxviii.**

Whan feruent sorow of the mynde
styreth the vp vnto vengeaunce /
remembre wyath to be nothing lesse

Wyathe is a
chrydyshe
thyng.

Capto. xxxviiij.

than that whiche it falsely counterfayteth/
that is to wyte, fortitude, or manfulnesse.
For nothyng is so chyllyshne / so weyke/
nothyng so feble & of so vyle a mynde, as
to reioyce in vengeaunce. Thou wouldest
be counted a man of great stomacke / and
therfore thou suffrest not iniury to be vn-
auenged: but in conclusyon by this meanes
thou vtterest thy chyllyshnesse / sayinge
thou canst not rule thyne owne mynde,
whiche is the very property and offyce of
a man. How moche manlyer, how moche
excellenter is it, to set an other mans folp
at naught, than to counterfayte it? But he
hath hurte the / he is proude and fyerce / he
scorneth the. The fylthyer he is, so moche
the moze beware lest thou be made lyke
hym, what the deuyls madnesse is it, that
thou to auenge another mans lewdnesse,
wouldest be made the lewder thy selfe. If
thou despyse the rebuke / all men shall per-
ceyue that it was done to one vnworthy
therof: but & yf thou be moued thou shalt
make his quarell whiche byd the wronge
moche þ better. Furthermore take þ thyng
as it is / if any wronge be receyued / that is
not eased one whyt with vengeaunce, but
augmented. For in conclusyon, what ende
shall there be of iniuries on bothe sydes,
yf every man go forth & pcede to reuenge.

Regardelytelt
an other man-
nes folp.

Capto. xxxviii.

his owne greife? Ennemyes encrease on
bothe partes/the sorowe waxeth freshe &
raue agayn/ & the longer it endureth, the
more incurable it is. But with softnes &
with suffraunce is healed now & than/ yea
even he whiche dyd the wronge / and af-
ter he is comen to hym selfe agayne/ of an
ennemy is made a very trusty & faythfull
frende. But the very same hurt whiche by
vengeaunce thou coueytest to put fro the,
reboundeth backe agayne vpon the / and
not without encrease of harme. And that
also shall be a souerayne remedy agaynst
wrathe/ yf (accoordinge to the diuysyon of
thynges aboue reherced) thou woldest con-
sider, that one man can not hurt an other
yf he wolde not / saue in those thynges
onely, whiche be outwarde goodes/ whi-
che so greatly pteyne not vnto man. For
the very good thynges of the mynde, god
onely is able to take awaye/ whiche he is
not wont to do, but vnto vnkynde persons/
& onely he can gyue them/ whiche thynges
he hath not bled to do, vnto cruell and fu-
ryous persons. No chrysten man therefore is
hurte but of hym selfe. Iniury hurteth no
man but the worker thereof. These thynges
also helpe (though they be not weyghty)
that thou shalte not folowe the sorowe of
thy mynde. If the circumstances of retho-

Capto. xxxviii.

tidens well gathered togyder, thou bot he
make lyght of thyne owne harmes/ & also
myntishe þ wronge done of an other man
comenly after this maner. He hurte me/
but it wyll be sone ameded. ~~Et~~ oze ouer he
is a chylde/ he is of thynges vnerpette/ he
is a yonge man/ it is a woman/ he dyd it
throughe an other mans motyon oz coun-
sayle/ he dyd it vnware, oz whan he had
wel drōke/ it is mete that I forgyue hym.
And on the othersyde, he hath hurt me gre-
uouusly. Certayne, but he is my father, my
brother, my mayster, my frende, my wyfe/
it is acordynge that this grefe shulde be
forgyuen/ eyther for the loue, oz els for the
authorite of the person. Or els thou shalt
set one thyng agaynst an other/ & recom-
pence þ iniury with other good benefites,
done of hym vnto the. Or with thyne offe-
ces done to hym afore season, shalt accouite
it euen/ & so make quyte. This man hath
hurt me forsoth/ but other tymes how oft
hath he done me good. It cometh of an
vnlyberal mynde to forget þ good benefy-
tes, & only to remembre a lytle wronge oz
displeasure. Now he hath offēded me/ but
howe oftē offended of me. I wyll forgyue
hym/ that he in lyke wise by myne ensam-
ple maye pardon me, if I an other tyme
trespace agaynst hym. Finally it shal be a

S. b.

Caplo. xxxviii.

Forgyue thy
Dettour.

remedy of moche greter vertue & of firoge
operacyon, if in the mysdoynge of an other
man agaynst the thou dydest thinke in thy
selfe/ what thyngs, howe greuous, & howe
ofte thou hast synned agaynst god/ howe
many maner of wayes thou art in dette to
hym: as moche as thou shalt remyt vnto
thy brother which is in thy dette/ so moche
shall god forgpyue vnto the. This waye of
forgpyunge other mennes dettes hath he
taught vs whiche is himselfe a creditour/
he wyll not refuse the lawe which he him
selfe made. To be absolved or losed from
thy synnes thou rennest to Rome/ sayest
to saynt James/ byest pdons mooste large.
I disprayse not verily that thyng whiche
thou doest: but whan all is done, there is
no redyer waye/ no surer meanes wherby
(if thou haue offēded) thou mightest come
to fauour agayne & be reconcyled to god/
than if thou whan thou art offēded/ be
reconcyled agayne vnto thy brother: for-
gyue a lytel trespase vnto thy neyghbour
(for it is but small what so euer one man
trespaseh agaynst an other) that Chyriste
may forgpyue the so many thousande offen-
ces. But it is harde (thou sayest) to subdue
the mynde whan he begynneth to ware
hote. Remembrest thou not, howe moche
harder thynges Chyriste suffred for the.

By the ensaple
of chryst swage
thy mynde.

Capto. xxxviij.

What were thou whan he for thy sake bestowed his precyous lyfe? Were thou not his enemy? With what softnesse suffereth he the, dayly repetyng thyne olde synnes? Last of all, howe mekely suffered he the bittermost rebukes, bondes, stryppes / fynally de the moſte ſhamefull? Why, why, boldest thou thy ſelfe of the heed / if thou care not to be in þ body? Thou ſhalt not be a membre of Chriſt except thou folowe þ ſteppes of Chriſt. But he is vnworthy to be forgiven. ye, were thou worthy whome god ſhulde forgive? In thyne owne ſelfe thou wylt haue mercy exercyſed / & agaynſt thy brother wylt thou uſe extreme & cruell ſtyce? Is it ſo great a thyng if thou, being a ſynner thy ſelfe, ſhuldeſt forgive a ſynner / whan Chriſt prayed his father for the which crucified him? Is it an harde thyng not to ſtryke thy brother, whom thou art alſo cōmaunded to loue? Is it an harde thyng not to pay agayne an yuell dede / for whiche except thou woldeſt recompence a good, thou ſhalt not be þ towarde thy fellowe whiche Chriſt was towarde his ſeruaūt? Fynally if this man be vnworthy to whom for an yuell turne a good ſhulde be recōpenced / yet art thou worthy to do it: Chriſt is worthy for whose ſake it is done. But in ſuffering an olde diſpleaſure I call &

we muſt pdon
the vnworthy.

Caplo. xxxviii.

prouoke a new: he wyll do iniury agayne
if he shulde escape unpunysshed for this, if
without offyce thou canst auoyde/auoyde
it: if thou canst ease or remedy it, ease it. If
thou canst heale a mad man, heale hym/ if
not let him perishe himself alone rather thā
with the. This mā whiche thynketh him
selfe to haue done harme, thike thou wor-
thy to be pityed/and not to be punysshed.
Wylt thou be angry to thy cōmendacion &
laude? be angry with þ vice, not with þ mā
But the more thou art enclined by nature
to this kynde of vyce/so moche the more
diligētly arme thyselfe longe before hāde/ &
ones for altogyder print sure in thy mynde
this decre or purpose: þ thou neyther saye
nor do any thing at any tyme while thou
art angry: bileue not thyself whā thou art
moued. Haue suspected what so euer þ so-
deyn mocō or rage of þ mynde diffineth or
ludgeth/ye though it be honest. Remēbre
none other differēce to be bitwene a frātik
p̃son & him þ rageth in ire, thā is bytwene
a worst madnes that dureth but a season, &
a cōtinual pseuerāt madnes. Cal to minde
how many thyngs in angre thou hast said
or done worthy to be repēted/ which now
though in bayne thou woldest fayne were
chaūged. Therfore whan þ wrath waxeth
hote & boyleth: if thou cā not streightway

Be angry and
agreuēd with
the vice.

Say nor do
any thyng if
thou be angry.

Caplo. xxxviii.

saue and delpue thy selfe al togpyder from
anger / at the leestway come thus ferforth
to thy selfe & sobrenesse, that thou remem-
bre thy selfe, not to be well aduysed, or in
thy ryght mynde. To remembre this, is a
great parte of helth. On this wyse reason
with thy selfe / now verily so am I myn-
ded / but anone here after I shall be of an
other mynde moche cōtrary / why holde I
in the meane season say agaynst my frende
(whyle I am moued) that thyng whiche
hereafter whan I am peased, & my malpce
ceased I coude not chaunge? why holde I
now do in my malpce or anger that thyng
whiche whan I am sobred & come to my
selfe agayne, I holde greatly sorowe and
repent? why rather hold not reason / why
holde not pytie / at the last why holde not
Chryst optayne that of me now / whiche a
lytel pause of tyme shall shortly here after
optayne. To no man (I suppose) hath na-
ture gauen so moche of blacke colour, but
at the leestwaye he myght so ferforth rule
hymselfe. But it shal be a very good thing
for þ thus instructed to harden thy mynde
with reason / with cōtynuaunce & custome
that thou coudest not be moued at all. It
shall be a pyre thyng / yf thou haupng in-
dignacyon onely at the vyce / for a displea-
sure or rebuke done to the / shalte rende

The mynde
must be harde-
ned agaynst
withe.

Capto. xxxviii.

agayne a dede of charite. To conclude,
euen naturall temperaunce, whiche ought
to be in every man / requyret that thou
shouldest not suffre affections to rule the be-
terly. Not to be wrothe at all / is a thyng
moost lyke vnto god / and therfore moost
comly and beautifull. To ouercome euyl
with goodnesse / malice with kyndnesse /
is to counterfayte the persyte charite of
Christ Iesu. To holde wrothe vnder and
kepe hym backe with a byddell / is the pro-
pertye of a wyle man. To folowe the ap-
petyte of wrothe / is not a poynt of a man
verly / but playnly of beestes / and that of
wyld beestes. But yf thou woldest knowe
how moche vncomly it were to a man to
be ouercom with wroth / loke whan thou
art sobze, that thou marke the countenaunce
of an angry person / or els whan thou thy
selfe arte angry / go vnto a glasse. Whan
thyne eyen so burne flamyng in fyre / whā
thy chekes be pale / whan thy mouth is
drawen awoye / thy lippes some / all thy
membres quake / whan thy voyce soun-
deth so malyciously / neyther thy gestures
be of one fassyon / who wolde iudge the to
be a man? Thou perceuest now my most
swetest frende, how large a see is open all
abrode to dispute of other vices after this
same maner. But we in the myddes of oue

Beholde thyne
owne counte-
naunce whā thou
art angry.

Capto. xxxviii.

conferre thyll styrke sayle, leuyng the rest to
thy discrecyon. Neyther truly was it my
mynde or purpose (for that sholde be an in-
fynpte worke) as I began / even so to dis-
swade the from euery vyce / vyce by vyce /
as it wete with sondry declamacions / and
to bolde & courage the to the contrary ver-
tues. This onely was my desyre (whiche
I thought suffycient for the) to shewe a
certeyn maner and crafte of a newe kynde
of warre / how thou myghtest arme thy
selfe agaynst the euylles of the olde lyfe
burgynge forth agayne and spryngynge a
freshe. Therefore as we haue done in one
or two thyngs (bycause of ensample) so must
thou thy selfe do partly in euery thyng /
one by one. But mooste of all in the thyngs
wherunto thou shalt perceyue thy selfe to
be stered or instygate peculyarly / whether
it be through vyce of nature, custome, or
euill byrnyng vp / agaynst these thynges
some certayne decrees must be wyrtten in
the table of thy mynde / and they must be
renewed now and than / lest they sholde
fayle, or be forgotten through disuse / as a-
gaynst the vices of backbytynge / fylthy spe-
king, enuy, gyle, & other like. These be the
onely enemyes of Chrystes sowdypours /
agaynst whose assaute, the mynde must
be armed longe aforehande with prayer /

Declamacions
Sermons.
Orations.
Prechynges.

Certen decrees
must be wyrtten
in our myndes

Capto. xxxviij.

With noble sayings of wyle men/with the
doctryne of holy scripture/with ensample
of deuoute and holy men/and specially of
Chyſte. Though I doubte not but that
the redyng of holy scripture ſhal mynyſtre
all theſe thynges to the haboundauntly/
neuertheleſſe charite, whiche one brother
oweth to another, hath moued & exhorted
me, that at the leaſt way with this ſodeyn
and haſty wrytynges, I ſholde further and
helpe thy holy purpoſe, as moche as lyeth
in me. A thyng whiche I haue done ſom-
what the rather, bycauſe I ſomewhat fea-
red, leaſt thou ſholdeſt fall in to that ſuper-
ſtycious kynde of religyous men/whiche
partly awaytyng on their owne aduaun-
tage/partly with great zeale/ but not accor-
dyng to knowlege/ walke rounde aboute
bothe by ſee & lande/and if anywhere they
gete a man, recoueryng from vyces vnto
vertue/hym ſteyghtway with moost im-
portune & lewde exhortacions, thretenyn-
ges, and flateryngeſ they enforce to thruſt
in to the ordre of monkes, euen as though
without a cowle there were no chryſten-
dome. Furthermoze whan they haue fyl-
led his breaſt with pure ſcrupuloſite & dou-
tes inſoluble/than they bynde hym to cer-
tayne tradicions ſolide by man/ & playnly
thruſt the wretched perſone heedlonge in

why he wrote
this boke ſom-
what quychly-
er & with more
ſpede.

Religyouſ
man.

Caplo. xxxviij.

to a certayne bondage of ceremonies, lyke
vnto the maner of the iewes/ & teche hym
to tremble and feare/ but not to loue. The
ordre of mōkshyp is not pytie/ but a kynde
of lyuyng, to euery man after the disposi-
cyon of his body & his mynde also/ eyther
profytable oꝛ vnprofytable/ wherunto be-
comyng as I do not courage the/ so lykewyse
I counseyle not fro it. This thyng onely I
warne the of/ that thou put pytie neyther
in meate, noꝛ in rayment oꝛ habyte/ noꝛ in
any visyble thyng / but in those thynges
whiche haue ben declared and shewed the
afoze: & in what so euer psones thou shalt
fynde oꝛ pceyue the true ymage of Chryst/
with them couple thy selfe. More ouer
whan suche men be lackyng, whose cōuer-
sacion sholde make the better/ withdraue
thy selfe as moche as thou mayst from the
company of man/ & call the holy prophete
Chryst & the apostles vnto cōmuntacion/
but specially make Paule of samylar ac-
quayntaunce with the. This felowe must
be had euer in thy bosom to be redde & stu-
dyed, bothe nyght & dawe: fynally & to be
lerned without the booke worde by worde/
vpon whome we haue now a good while
enforced with great diligēce to make a cō-
ment oꝛ a enarracyon/ a bolde dede truly.
But notwithstanding we trustyng in the

The order
of monkes.

what cōpany
one a mā shuld
chose to lyue
withall.

Capit. xxxviii.

helpe of god / wyll endeuoyre our selfe besyly, lest after Origene, Ambrose and Augustyne / lest after so many newe interpreters, we sholde seme to haue taken this labour vpon vs / vtterly cyther without a cause, or without fruyte. And also that certayne besy & vnquiet pyckquarrelles / whiche thynken it perfyte religyon to knowe nothyng at all of good lernyng / may vnderstande & well perceyue, that where as we in youth haue embraced & made moche of the pure lernyng of olde auctours / & also haue gotten (& that not without great swete & watche) a meane vnderstandyng of bothe the tonges greke and latyn. We haue not in so doyng loked vnto a bayne and folyllhe fame / or vnto the chyldeyllhe passyme & pleasure of our mynde / but that we recorded longe before to adorne & garnyshe the lordes temple with the rycheesse of other straunge nacjons & countrees, to the vttermost of our power. Whiche tiple some men with their ignoraunce and barbarousnes, hath ouermuche dishonested / that by the reason of suche rycheesse, excellent wyttcs myght also be inflamed vnto the loue of holy scripture. But this so gret a thyng a fewe dayes layde aparte / we haue taken vpon vs this labour for thy sake / that vnto the (as it were with a syn-

Good lernyng
profiteth vnto
pith:

Capto. xxxviii.

ger) we myght followe the waye whiche
ledeth streyght vnto Chryste. And I be-
seche Iesu, the father of this holy purpose
(as I hope) that he wolde vouchsafe be-
nyngly to fauoure thy hollesome enforce-
mentes / yea that he wolde in chaungyng
of the, encrease his grace / and make the
perfyte / that thou myghtest quykly waxe
bygge and stronge in hym / and spryng vp
vnto a perfyte man. In whome also fare
thou well brother and frende / alwayes
truly beloued to my hert / but now moche
more than euer before, bothe dete & plea-
saunt. At the towne of saynt Andomers /
the yere of Chrystes byrthe. M. cccc. j.

There endeth this boke called Enchir-
dion, or the maner of the chrysten knyght
made by Erasmus of Roterdame / in the
whiche boke is cōteyned many goodly les-
sons, very necessary & p̄fyttable for the sou-
les helthe of all true chrysten people. Im-
prynted at Londō in Fletestrete, by Wyn-
kyn de Worde, for Johan Byddell, other-
wyle Salysbury, dwellinge at the sygne
of our lady of pyper, nexte to Flete byrde
where they be for to sell. Newly corrected
and amended, in the yere of our lordē god
M. v. C. xxxviii. the. xij. daye of February.



